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Σὸς ἡμῶν. Χεῖρε σπασσον ὡς αὐτὸς
θελας. Naz. Carm Iamb.

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THE
Christian Sacrifice.

A
TREATISE

SHEWING

The Necessity, End and Manner of
Receiving the Holy

COMMUNION:

TOGETHER

With Suitable *Prayers* and *Meditations*
for every Month in the Year; and
the Principal Festivals in Memory of
our Blessed SAVIOUR.

In Four PARTS.

By *Simon Patrick*, D.D. Chaplain
in Ordinary to His Majesty.

The Sixth Edition, Corrected.

L O N D O N,

Printed for *R. Royston*, Bookseller to His
most Sacred Majesty, at the Angel in
Amen-corner, MDC LXXXII.

TO THE
READER.

THE reasons that moved me to write this Book, together with its design, I have declared in the beginning of it: and given Directions also, in their proper places, how to use it. I have little therefore here to advise the Reader of, but that I am much indebted for what I have writ, in the Second Part, about the Nature and End of this holy Sacrament, to a Treatise called *MENSA MYSTICA*: unto which I refer those that desire a larger discourse on that subject. It is possible that I may not only have followed the sence, but used also some of the expressions, which you find there. But if I have, it is more than I know: for I have not read it of many years; nor had either that or any other Book on this Argument by me, when I composed these Meditations. And to say the truth, since I comprehended, as I thought, what belonged to this matter; I was not willing to look into

To the Reader.

any : meerly lest they should hinder the free conceptions of my own mind ; and their very words should cleave too much to my imagination.

I hope the Reader will think fit to bring the like free and unprejudiced mind to the perusal of what I have writ ; especially an heart seriously desirous to have holy Devotion wrought in it to our Creator and Redeemer : and then neither of our pains, I presume, will prove unprofitable. But I do not mean by Devotion, only some transient thoughts and passions arising at certain seasons : when we more solemnly address our selves to God our Saviour : But a settled love to him, disposing us to present him alway with an heart humble, pure, just and charitable ; which is the oblation that all our other Sacrifices are to prepare for him, and the greatest honour that we are capable to do him.

For herein we express the high esteem we have of him, that we study above all things to become like him. We shew indeed that we think there is none better than he, when we prefer his Wisdom, Goodness, Holiness and Truth, before all the pleasures that Riches and Honours can raise us unto : Nay, when

To the Reader.

when we chuse, with the loss of whatsoever is precious to us in this World, to conform our selves to his blessed Nature and Will.

This is truly and substantially to glorifie him before men; to magnifie his Name, and to exalt his praise. This proclaims him to be the most excellent Being; and that it is the supreme happiness and dignity of humane Nature to be one of his Friends. But all the Praises and Doxologies we can bestow upon him, without this, are no better than Flatteries. They are but good words and religious complements, which we revoke and unsay again, when we cross his Commands.

If we would make God, therefore, an acceptable Sacrifice, there is nothing, saith *Minutius*, like to a good Mind, a pure intention, and a sincere Conscience.

He who highly esteems and reverences innocence, supplicates the Lord: He that hath Justice in great veneration, sacrifices to God: He that abstains from fraud, atones Heaven and makes it propitious to him: and he that rescues a man out of danger, kills the fattest Sacrifices. These are our Sacrifices: these are the Holy things of God. Thus among us he is most religious, who is most just.

To the Reader.

Would you know, saith *Origen*, who it is now that offers to God the Sacrifice of Salvation and the Sacrifice of Praise? Truly none but he that in all his actions makes God be praised: and by whom those

Hom. 5. in words of our Lord are fulfilled,
Levit. LET THEM SEE YOUR

GOOD WORKS, AND
GLORIFIE YOUR FATHER WHICH
IS IN HEAVEN. This is the man, I say

again, who offers the Sacrifice of praise; for whose actions, for whose doctrine, word, manners and discipline, God is praised and blessed. With which agree those famous words of the Son of Syrach, *Ecclus. 35. 1, 2.* He that keepeth the Law, bringeth Offerings enow: he that taketh heed to the Commandment, offereth a peace-offering. He that requiteth a good turn, offereth fine flour: And he that giveth Alms, sacrificeth praise.

It is senceless to think that the Lord of Heaven and Earth should be pleased with any thing, but the very best we have to give him. And what is that but our selves, a living Sacrifice, as the Apostle speaks (*Rom. 12. 1.*) holy, acceptable to God: because it is properly a continual oblation, and remains still to be offered in more and more actions of a God-like life?

And

To the Reader.

And for this end Christ instituted this Commemoration of the Sacrifice, which he made of himself to God; that we might be moved thereby to offer up our selves freely and chearfully, as he did, to do and suffer what our heavenly Father pleases. For it is rank hypocrisie to commend and praise his obedience to the death, whilst we live in open opposition to Gods commands, and will forgo our own desires in nothing for his sake. The Scribes and Pharisees were of this Religion, who did their own wills, and admired *Abraham, Moses*, and the Prophets, who were altogether governed by the will of God. They magnified those virtues in their Ancestors; which they themselves not only wanted, but perfectly hated. They applauded their noble and generous actions, which they abhorred to imitate: and delighted to tell long stories of that faith and patience, which in themselves they would have held ridiculous. They had a Catalogue, at their fingers ends, of all the hardships they endured: and made themselves believe they loved those Worthies with all their heart, for leaving their own Country, refusing of great dignities, and abandoning many of the pleasures of this life; whilst they remained wretchedly covetous, and were full of ambitious and aspiring thoughts;

To the Reader.

being lovers of wealth, honours and pleasure, more than lovers of God. Such is the devotion of those now who extol our Saviour, and speak great things in his praise: but do not think fit to tread in his steps, by making themselves an hearty entire oblation to God, and living in absolute subjection to all his Commands.

This is the best way to *shew forth the Lords death*, and to make the most acceptable Commemoration of this Sacrifice. It is the purest, the most sincere and honest expression of our love to him and his service; to which we should always stir up our selves, when we remember Jesus.

And that is the scope of this Treatise, to excite those that read it to worship the Lord with holy worship; that is, saith one of the Ancients, *by purged thoughts and reasonings, right and true opinions; composed passions and quiet affections; and by likeness to God in vertue to the utmost of our power.* They are the

words of *Eusebius* * : Who

* *L.3. Prae. par. Evang. cap. 13.* was very well aware that God is to be worshipped not only with external actions, but especially with our minds.

Because he is the inspector of our Mind and Heart,

To the Reader.

Heart, as David tells his Son Solomon, 1 Chron. 28. 9. where he gives this reason why he should serve God with a perfect heart and with a willing mind, because he searches all hearts, and understands all the imaginations of the thoughts. A thing which all men ought to think of frequently, but especially Kings and Princes. For the most excellent being (as Grotius there observes out of Diogenes the Stoick) ought to be honoured with that which is most excellent; and the Governor of the world with that which governs and rules in us. David also adds another reason, I observe, in that place to inforce the fore-named exhortation; because God is not tyed to any man, but only upon the condition of his hearty obedience and affectionate service. If thou seek him, says he, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

I shall add to this, only the words of Lactantius. There are two things that ought to be offered to God; a Gift and a Sacrifice: the Gift for ever, the Sacrifice for a time; and both the one and the other is incorporeal. The Gift is integrity of mind, the Sacrifice is praise and Hymns. Therefore the most excellent manner of worshipping God, is praise directed to

To the Reader.

**L. 6. In- him out of the mouth of a just
sit. Div. man*. The Eucharist consists
cap. 25. of both, as you will find in this
Book. The help of which, if
the Reader will be pleased to
use, till he hath made himself such a thank-
ful oblation to God; he will not want a
reason why I call it, *The Christian Sacrifice*:
nor fail to grow in wisdom and spiritual un-
derstanding. For as the Son of
*Ecclus. 25, Syrach saith, The love of the Lord
1.1. passeth all things for illumination:
he that holdeth it, whereto shall
he be likened?* He will delight to be repeat-
ing this oblation of himself, and of his
Praises and Thanksgivings to God our Sa-
viour, with higher devotion of Spirit, and
greater Purity of heart and life. He will not
stand in need of many exhortations to do
this, or the rest of his Christian duty: for
the love of God will be instead of all rea-
sons and motives to make him good. He
will think continually how much he is
bound to his infinite Goodness; that he
would take care by this familiar represen-
tation of the unparallel'd love of Christ in
dying for us so freely, to continue and
quicken in Christian Souls a most ready
and chearful disposition to obey him in all
things.*

And:

To the Reader.

And there is no doubt but it proceeds from a great decay of their love to our Saviour, that his Family (who are called by his Name) remember him so seldom in this manner. And the decay of their love is certainly the cause of that impiety which hath overspread the Christian world: as this impiety again makes them still more negligent, and unwillingly to commemorate Christs love; which would be but a reproach to their ungodly life. It was truly observed by *Petrus Blesensis*, about 300 years ago: That in the first Church, as many as were present in the Christian assemblies every day, communicated in the Eucharist. But after the number of the faithful was increased, and they could not all so conveniently come to it daily; it was ordained that at least every Lords day they should communicate. But when the tares, growing up very high, began to over-top and hide the wheat, and when the charity of many waxed cold, and iniquity abounded, so that few were found fit to receive the Cup of Salvation; it was decreed that at least upon the three solemn Feasts in the Year, Easter, Pentecost, and the Nativity, they should all dispose themselves for it. But now, because the days are evil, and almost all are gone aside and become unprofitable (I dare not say by the precept of the Church, but yet by its
silence

To the Reader.

silent permission.) the custom is introduced of assembling once a year in the Church, to Communicate; which is not lawful for any man to omit. If he had lived now in our days, he would have found the state of affairs grown much worse among us; and complained that some in many years never partake with our Saviour at all. The reason certainly is, because their love to him is not only grown very cold, but quite frozen. It is not only weak and languishing, but like to die; which must needs increase iniquity; and make the days exceeding evil. It is the duty therefore of every good man to endeavour to amend them, and to restore the ancient warmth of love and zealous affection to our Saviour; by perswading Christian people to frequent and serious reflection upon the greatness of his Love, and to solemn commemoration of it, in such manner as he hath appointed.

Let me beseech therefore all those, who are not in condition yet to be moved by love; that they would consider and weigh so long the danger of this neglect wherein they live, till it make them afraid. *Aben Ezra*, a learned Interpreter of the Scriptures among the Jews, writing of the *Careth*, or cutting off (i.e. sudden death by the

To the Reader.

the hand of God, or the loss of their children and extirpation of their family; not to mention other opinions of the meaning of it) which is threatned to divers offenders against the Law; hath left us this memorable observation: That whereas God hath prohibited three and twenty things under the penalty of being cut off from their people, if they did commit them; there are but two things that he hath commanded in the whole Scripture, for the neglect of which a man becomes obnoxious to this extermination. They are *Circumcision*; and the right observation of the *Passover*; when they eat the typical *Lamb*, as *Petrus Blesensis* calls it, in the place above-mentioned. Which may very well be for this reason, That God might shew what place and esteem he would have these Ceremonies hold among his people; so that none who called himself his, should dare to neglect them, but they should rather be observed by all with the greatest care and diligence. And hence comes that saying of their wise men; *He who contemns the Feasts, or the sacred Conventions (of which the Passover was the chief) and he who makes void the Covenant of Abraham our Father (which was Circumcision) there is no portion for him in the world to come.*

To the Reader.

come. Which would be studiously noted by those Christians who neglect or despise things sacred, whether the holy Assemblies, or the holy Sacrament : as *P. Fagius* (upon *Exod. 12. 15.*) well applies this observation. For if God would heretofore have those Ceremonies which were but shadows, continue in such high esteem and be so regarded among the Israelites ; how carefully and how reverently would he have us attend upon those holy Mysteries which he hath instituted by his well-beloved Son Jesus Christ, in which he truly communicates himself to us unto eternal life ? There is more danger than is vulgarly imagined, in not commemorating the death of this Lamb of God, who takes away the sins of the world, by receiving the holy Eucharist, which he hath appointed for a memorial of him. It is next to the disowning Christianity, or not professing ourselves to be Christ's disciples. It is a cutting off our selves from the body of Christ ; an open declaration that we have no communion with him : and therefore as plain a confession that we deserve to be rejected and cast off by him, for whom we have so little regard.

If this seem too harsh a Sentence, let it be

To the Reader.

be considered that not I, but they pronounce it against themselves, by refusing to acknowledge Christ after that manner, which he hath prescribed. And therefore instead of quarrelling with so severe a denunciation of the divine Displeasure against all wilful neglecters of this holy Rite (whose Souls are in as much danger of the stroke of Heaven now, as the bodies of the Hebrews were heretofore) let the guilty study to avoid it, by becoming strict and devout observers of this Precept. Let them acknowledge Jesus to be the Lord, and testify their love and affection to him, and tie themselves fast to dutiful obedience towards him; by doing this in remembrance of him. And whosoever shall receive any benefit by this Admonition, or any thing else contained in this Book; as they will bless God, no doubt, for such helps to Devotion; So they will candidly interpret, I hope, every expression, and charitably pass by the defects, which it's possible they may espy, in a work well intended. But if the humor of any shall lead them to do otherwise, and there shall those be found who will dislike the design it self, or slight my performance; I shall not much concern my self, I think, in their censures: but rest contented in this as well as other cases, with
the

To the Reader.

the comfort which the wise man, whom I mentioned above, hath left us; and they may do well to consider it.

Blessed is the man whose conscience hath not condemned him; and who
Eccclus. 14. *is not fallen from his hope in*
2. *the Lord.*

For it is an easie thing unto
Eccclus. 11. *the Lord in the day of death,*
26. *to reward a man according to his ways.*

Eccclus. 14. 20, 21.

Blessed is the man that doth Meditate good things in wisdom, and that reasoneth of holy things by his understanding.

He that considereth her ways in his heart, shall also have understanding in her secrets.

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IM.

IMPRIMATUR,

Sam. Parker R^{mo} in
Christo Patri ac
Domino D^{no} *Gil-*
berto Archiepisc.
Cant. à fac. Dom.

Ex Edib.
Lambeth.
Mart. 3.
1671

THE

THE
INTRODUCTION.

WHEN I consider whence it is, that they who otherwise frequent the Christian Assemblies, are generally so negligent in Communicating at the Table of the Lord; the Reasons seem to me to arise from one or other of these four Heads. It is either thought to be no necessary part of a Christian Duty; at least not so necessary as others are: or else the Meaning, Use, and Benefit of it is not understood: or men are loth to be at the pains of disposing themselves to be worthy Communicants: or, lastly, having sometimes Communicated they found no good by it, and so left it off.

It is the design therefore of this small Treatise, which a desire to quicken and promote Christian Piety hath brought forth, to shew as briefly and plainly as I can devise,

- I. First, that all those who are called by
the

the name of our Lord, have a tye upon them to
address themselves to his Holy Table; and

II. Secondly, that the ends and purposes
for which it is prepared, are such, as both in-
vite and engage them to come thither.

III. Thirdly, to direct the Readers to an
easie and familiar way of disposing themselves
to do this duty with profit and pleasure: and

IV. Lastly, to furnish them with some Me-
ditations and Devotions suitable to the Action;
for want of which, I conceive, many reap so
little good from it.

These are the Four parts of the ensuing
Discourse.

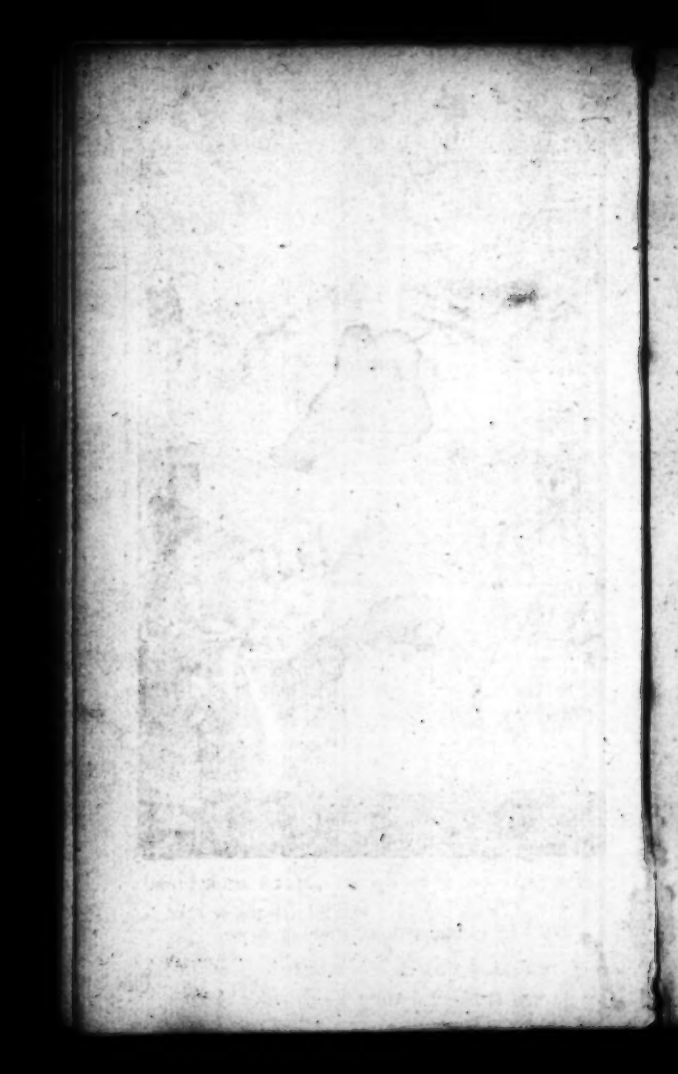
PART

The Institution of his last Supper.



Mark 14. 22 And as they did eat, Iesus took bread:
& blessed & brake it & gaue to them & said,
Take eat, this is my body.

And he took y^e Cup & when he had given thanks
he gave it to them & they all dranke of it.



PART I.

Of the Obligations we have to Communicate.

For the First of these, to make you sensible of the necessity and weight of this Duty, there are these Six things to be considered,

I.

THAT we have an express Command for it, from our Lord and Master; to whose service we were solemnly devoted, when we were baptized. And lest there should be any room for shifting and excuses, this Command is so ordered, that it hath respect both to the Officers and Ministers in his Church, and also to the People under their Care: to the former, that they might prepare this holy Table; to the other, that they might come to partake of it. First, he requires his Apostles, Luk. 22. 19. to do this in remembrance of him. Which words, it is plain, refer to what our Saviour then did, who took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body

2 The Necessity of receiving Part I.

body which is given for you ; this do in remembrance of me. And therefore it is as much as if he had said, *Do you take bread, give thanks, break it, and give it to all my family hereafter.*

Now if they were bound to give it, then all Christians no doubt must be bound (though here had been nothing more said) to receive, and eat it. But the more to enforce the Duty, they are required so to do, according as *S. Paul* hath declared the mind and intention of our Lord in this Business, (and he is the only person beside *S. Luke* who makes mention of these words, *Do this in remembrance of me* ; though two other Evangelists mention the Institution of this Sacrament.) He tells us, *1 Cor. 11. 24.* that when our Lord had given thanks, he brake the Bread and said, *Take, eat, this is my body which is broken for you ; Do this in remembrance of me.* Here these words *DO THIS* immediately refer, to *take eat* ; which are not in *S. Luke*. And therefore *DO THIS* in his Gospel, immediately refers, as I said, to *taking bread, giving thanks, breaking it, and giving it to them.* In that, the Apostles and their Successors were more peculiarly concerned, and none can *Do this* ; (i. e. *take bread, give thanks, break it, and give it*) but they. But in the other, *taking, eating and drinking* ; all Christians are concerned, and are bound to *do this* as long as the world lasts. Which appears sufficiently from the whole discourse of *S. Paul* to the *Corinthians*, who were, as he tells them, *v. 26. to show forth the Lords death, as often as they did eat that Bread, and drink of that Cup, which the Ministers of our Lord gave to them.* As they were not to neglect their duty, in making ready this holy food, inviting the Lords people to partake of it, offering it and giving

giving it to them: so it behooved them who were called, to be careful not to neglect them; but to come, and eat and drink at the Table of the Lord: that by the whole action, performed by both, the Lords death might be declared and solemnly commemorated with Thanksgiving and Praise. And to make this Command appear more weighty, let me cast in two or three considerations more; before I proceed any further.

1. That our Lord not only gave it to the Twelve Apostles; but to S. Paul also, after he was added to the number. From which we may clearly gather his intention of having this duty every where performed: not only by the Jews, but all others. For when he appeared to this person, and revealed his whole mind to him, that he might be an Apostle and preach to the Heathen world; he left not out this precept, but gave him particular instructions about it. For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread, &c. 1. Cor. 11. He had not this from the Apostles, nor was taught so by man, but Christ himself delivered it to him, as he had done to the rest of his Apostles: that he might teach men, as to this; if they had any regard to the express Command of their dearest Lord. And it is very hard, if they have not a great reverence to it, considering,

2. That it is the very last Commandment which he gave before his Death. When he was parting with his Disciples, and taking his farewell of them (till he should see them again after his resurrection) he

See 1. Cor. 11. 27. Rom. 1. 14. 1. Cor. 11. 27.

4 The Necessity of receiving Part I.

left this charge with them, that they should do, as they had seen him do, just before he went away. Read the verses going before those now mentioned out of *S. Luke* (*ch. 22. v. 16, 17, 18, &c.*) and you will find the sense of our Saviour's whole discourse to be this:

"This is the last Supper we shall eat together
 "in this world; I shall keep no more Feasts with
 "you, till we meet in Heaven. But I would have
 "you meet often and feast together, upon my
 "broken Body, and my Blood shed for you: ac-
 "cording to the pattern which now I set before
 "you. As you see me, take bread, give thanks,
 "break it and give it to you, so do ye. This is
 "my Will and Testament, if you have any respect
 "to the words of a dying Master and Saviour; if
 "you love me, and bear me in mind when I am
 "gone from you; Do not forget to *do this in re-
 "membrance of me.*

And what he said to them, we are to take as
 said to us; for

3. *S. Paul* saith, this is to be done till his com-
 ing again, *1 Cor. 11. 26.* It is not a Temporary
 Command like those given to *Moses*, but lays a per-
 petual obligation upon us: till Christ, who ap-
 peared to put away sin by this Sacrifice of himself
 (which we commemorate) shall appear the second
 time, without sin, unto Salvation. From whence
 it necessarily follows, that not only the Apostles,
 but all the Ministers of Christ to the end of the
 world have power to *do this*; and that the people
 are bound to *do their part*, when the Minister
 hath done his. How they will excuse themselves
 from an open breach of our Saviours Command-
 ment, who do not this in remembrance of him.

Part I. *the holy Communion.*

I cannot imagine. There is nothing that he enjoyns with more solemnity, and particular care, than this Action: and therefore the same necessity lies upon us for the performance of it, that there doth for obedience to other of his Commands. If there be any difference, it is such as should rather make us exceeding careful about this duty, than otherwise. For,

II. It is a Command whereby our Love and Affection to Christ Jesus, our ever blessed Redeemer, is more than ordinarily tryed and proved: there being no other reason for performing it, but merely our respect to his will and pleasure. To most other duties in our Religion there is something in Nature to prompt us, or to shew us the reason of them. That we should be just, and merciful, and sober, and grateful, &c. we can derive from a Reason within our selves. But this duty, to which I am exciting you, is one of the things for which there is no other ground, but his Divine Commandment and appointment. We have no other reason why we should *do this*; but because he would have us. And therefore the doing of it is a piece of pure obedience, arising wholly out of our respect and affections to him and his injunctions. It being indeed designed for the keeping him in Memory; his appointment of it for that purpose hath added a good Reason to it; Which doth mightily enforce our duty, if we have any love to the Memory of so dear a Saviour: and desire to perpetuate the story of so rare a Love, and make it known to all succeeding generations.

By this it is apparent, that the thing which makes men most negligent of this duty, is that, which, if they were understanding Believers,

6 The Necessity of receiving Part I.

should make them most zealously affect it. Natural Conscience not reproving them for not *doing this*; as it doth for injustice, cheating, lying, and such like sins, they live securely in the neglect of it. And this is the very reason why the people known by the name of *Quakers*, have so little, or rather no regard to it. But if Christian Faith were planted and deeply rooted in mens hearts, they would upon this very account be the more forward to do it. Because it is a peculiar mark of a Christian, a work proper to him alone: who is moved to this, not by Nature and the common light of Mankind, but purely by his Religion, and Devotion to his Saviour. For there is no piece of Divine Service in which he is interested so much as this. It is more properly Christian worship than any other. All the world think their Religion binds them, to pray to God, to praise him, and give him thanks: but to acknowledge him, and render thanks to him by *doing this*, belongs only to Believers in Jesus. And that was one cause, I make no question, that the first Disciples of Christ made this so great a part of their Devotion: which is the next Consideration.

III. Primitive use and practice upon this Command of our Saviours doth very much explain his intentions, and tell us the obligation of it. They who were taught by the Apostles of our Lord best understood the weight of this Commandment. And truly they understood it so, that they did as constantly *do this*, as they did publicly meet together to pray, or hear; and as oft as they did eat and drink together in token of their love and friendship. Both which they did very frequently. In the Church of *Jerusalem* ever

Part I. the holy Communion.

7

ry day; as we read, *Acts* 2. 45. *They continued daily with one accord in the Temple, and breaking bread at home, did eat their meat with gladness and singleness of heart.* That is, after they had daily performed their Common Devotions with the Jews in the Temple Service, they went to their own houses to tender a more particular Service to our Saviour; by doing this in remembrance of him, and keeping Feasts of Charity for the poor and indigent. At those Meals it is manifest they forgot not this, *1 Cor.* 11. 20, 21, &c. *Acts* 20. 7. 11. which they took to be an exact imitation of Christ, who after the Paschal Supper instituted this holy Sacrament. And that it accompanied other parts of Divine Service and Christian duties is as manifest from *Acts* 2. 42. where you find they continued stedfastly or unweariedly in bearing the Apostolical instructions, in communicating to each others necessities, in breaking of bread, and in Prayers. The word we render continued stedfastly * denotes both the frequency of the action, and that they were not tired with it.

But the principal time for it, seems to have been on the Lords-day: according to what you read in the place just now mentioned, (*Acts* 20. 7.) that the Disciples were assembled on the first day of the week to break bread: and the Syriack translation of those words, *1 Cor.* 11. 20. which runs thus, *When you meet together, you do not eat and drink as becomes the day of our Lord* *. Which it is most likely was the first day on which, *Pliny* || saith, they were wont to assemble before it was light, to sing a Song of Praise together.

* *οἱ ἅγιοι συνεκοινωνοῦντες*

* *As if they had found in their Copy *αὐτοὶ οὐκ ἔφαγον* not *ἐξέτασαν* exactly. || *Statò die, L. 10. Epist. 97.**

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ther to Christ, as God: and to bind themselves by a Sacrament, not to any wickedness, but that they would not commit theft, nor robberies, nor adulteries: nor break their words; nor deny any thing that was deposited with them in trust, when it was demanded. This done, their custom, he adds, was to depart, and to meet together again to partake of a common but innocent meal. Which assembly, it is plain from the Scripture, was in the evening, as the other was held before the morning light. So that it should seem, in some places they remembered our Lord by doing this, twice in a day, both morning and evening. In their assemblies before day (as Tertullian's words are*) as well as
 * cap. 3. de Coena in the time of meat: which we
 yona. know was Supper-time; when they held their Feasts of Charity. This is sufficient to shew what a great affection they had to this duty, and in what high account it was among them: in that, no assembly of Christians, of whatsoever sort it was, could pass; wherein Christ's death was not remembered with thanksgiving and praise.

IV. And indeed it is part of the food which our Lord hath appointed for his Family; and which his Stewards, as I have shewn you, are to provide for them and give it unto them. It ought therefore to be thankfully received and constantly used, when we are invited to it: unless we mean to starve our selves; and provoke our Lord by refusing this, to withdraw his blessing from other means of our spiritual growth and nourishment. The very names, as you shall hear, whereby it is called, suppose it to be food. And since for the Body it is not intended; it must be Christian Food:

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Food : part of the plentiful provision, which Christ hath left in his House for the Souls of his Faithful Servants; that they may be well maintained, and able to do their work. And truly, as long as we have any need to grow in the grace of our Lord Jesus Christ, to increase in strength and power to master all temptations and do our several duties, to renew the sense of our obligations to God, and bind our selves faster to him, to heighten our Love and Gratitude, and to stir up delight and joy in God our Saviour; so long will there be a necessity of *Doing this*, which serves for all these ends and purposes.

V. And did we but seriously consider this one thing; that a principal end for which both this and the other Sacrament was instituted is; that by *these outward signs we might express our hearty consent to the new Covenant made by Christ in his Blood, and engage our selves to stand to the terms and conditions of it*; we should be extremely afraid to refuse to come to this holy Communion: because that is the same with refusing to be of his Religion. For he that made the New Covenant with us, and is the Author of the Christian Religion, hath made these outward Rites and Solemnities to be Instruments of stipulation, whereby they who are willing so enter into that Covenant, and be of that Religion, should express their agreement and submission to it; and openly declare that they owne Jesus to be the Lord, and will perform due obedience to every one of his Commands. Which when they have once done, they are to signify their continuance and stedfastness in that Religion, to which by these means they have addicted themselves, by the repeated use of the same things.

B. 5,

Others

Otherwise they live as if they repented of the contract which they made; and renounced our Blessed Saviour: who hath made the *doing this* to be a special reification of our Devotion to him and his Service. This is a thing to be sadly ponder'd; and might prevail much, were it laid to heart as it ought.

VI. To which if you add all the other purposes and ends for which it was ordained, they would still make it appear more necessary: if either the *will of Christ*, his *Special Command*, the *practice of all Christians*, our *own wants*, our *respect to the Christian Religion*, or the *great Benefits* we may receive by doing this in remembrance of him; can make us judge any thing so. And that is the second part of my Discourse; to which I now proceed.

PART

PART II.

Concerning the Ends and Purposes of this holy Action.

IF the Reader be convinced by what hath been writ, that he is as much bound to *do this*, as he is to be a Christian, I hope it will have a double effect upon him. *First*, that he will endeavour to quicken and stir up himself to a serious and constant performance of this duty, by often pressing these considerations hard upon his heart. *Secondly*, that he will be very desirous to understand the full meaning, end, and use of this holy Action; that so he may reap the profit which is therein designed to him. He must stifle his Conscience, or else it will move him to the former: and the more resolved he is in that, the more solicitous he will be about the other. Leaving him therefore to attend to the voice of his own awakened mind; I shall give him no further encitements to this duty, than will arise from what I am now going to say about the Nature of it: From whence he may draw a great many Arguments, to perswade him to be ready prepared to this, as well as every other good Work.

I. First then, the very words of the Institution of this Sacrament, and the whole discourse of *S. Paul* about it, prove that *it is to be considered as a Divine Feast which our Lord hath appointed in commemoration*

memoration of himself. That it is to be lookt upon as a Feast or repast provided for us, the Bread and Wine, the eating and drinking sufficiently declare. But it is more fully expressed in the names of *Breaking bread*, and of the *Supper of the Lord*, which are given to this Action. And as it is expressly ordained, to be *in remembrance* of our blessed Lord, so (I think it not amiss to add), it was no unusual thing in the world to institute Feasts and entertainments to preserve the memory of famous Persons. It is recorded

* *L. 5. Dispositio.*
τ. 1. πάλαι γὰρ
οἱ φιλοσόφοι ἐν
αὐτοῖς οἰκιστοῖς ἦν
ἡ Διομήδης,
&c.

by *Athenaeus**, that there were such set Meetings of several Sects of Philosophers in *Athens* to commemorate their Founders. Some on a certain day celebrated the memory of *Diogenes*, others of *Antipater*, others of *Panetius*. And the great Philosopher *Theophrastus* left a sum of money at his death for such a meeting: not that they might there debauch themselves, as his words are, but manage their discourses soberly and learnedly in that *convotation*. (So the Greeks called their Feasts, which took their Denomination from the *Wine*, as

* *Gen. 43. 23.*
 They heard they should eat bread,
 i.e. *dine with Joseph*: and *v. 31.*
he said, set on Bread.

|| *ὁμιλοῦντες*
ὁμιλοῦντες, *Oratio*
ad Sancti. eorum.
cap. 12.

among the Hebrews they took their name; from the *Bread**. And so *Constantine*, I remember, calls the Christian Feast in Memory of the Martyrs ||, where the Poor were comforted, and those that had lost their estates mercifully relieved) At these most sober Tables they discoursed of their memorable sayings, their worthy

Part III. of the holy Communion. 23

thy actions, their pained sufferings: and rehearsing the History of their life and death excited themselves to tread in their steps. For this, as Germanicus said excellently on his death-bed*, is the principal part of Friendship; not to follow the dead with tears, but to remember his Will, and to execute his commands. Which is the general design, I make no doubt, of this most holy Feast: where we meet to preserve an eternal Memory of our glorious Redeemer, and to fix more deeply in our minds, all that he did and suffered for us; that thereby we may be disposed with the greater cheerfulness to perform his Will, and obey his Precepts. For this end I find || that the || Casaub. in 36-
Gothick Churches (which long || Arab. Liturg. Ex-
continued in Spain) having || etc. 16. d. 32.) ||
comprehended the History of ||
our Saviour under these nine words [Incarnation;
Nativity, Circumcision, Appearance, Passion, Death,
Resurrection, Glory, Kingdom,] were wont to divide the holy Bread in the Sacrament into just so many parts: on which they imposed those nine names. Whereby they have let us know what their conceptions were of this Action; and that they thought the Breaking, giving and receiving of that Bread, was to commemorate and more strongly imprint on their minds, the whole History of our Lord Jesus. Which we are not to reflect upon in an idle and ineffectual manner, but with such passions as we feel, when we think of the sweet conversation, the good offices, and the solemn departure of the dearest Friend that we ever had, Whom no good natur'd man can seriously call to mind,

24 *The Nature and End* Part II.

mind, without Love, Delight, Gratitude, and a great forwardness to fulfil his Will and Testament, and to follow his admired example.

Now that we may be made able to do so; in respect to our Lord Christ, he is pleased to set before us this Holy Food; which the Christian Church hath always looked upon as a *Spiritual nourishment*, to strengthen and increase in us all goodness. And for that purpose we are to address our selves to the Table of our Lord; that by affectionate meditation on his condescending kindness in becoming a Man for our sakes, and by laying to heart the whole story of his wonderful Love from his Birth to his Grave; and fixing our eyes on the glorious hopes he hath given us by rising again from the dead, and ascending to the Throne of God; we may feel a greater strength derived to us from him, enabling us to our several duties, and be enlivened to a greater freedom and cheerfulness in denying all our own appetites and desires, and submitting them to the will of Christ. Say therefore to your selves before you come thither some such words as these;

"We are invited to a Feast: our most Gracious Lord is the Master of it: yea, He himself is the cheer that is provided for us. With what Humility, with what thankfulness ought we to accept of his invitation! Let us fit up our selves and make our souls ready, to appear before him in as holy and becoming a manner as we are able. Let us go with such joy, as if we were called to the richest entertainment in the world. Let our

Meditation of him be sweet:

* *Psal. 104. 34. "and let us be glad in the Lord":*

"Let:

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"Let us mention the loving kindness
"of the Lord, according to all that *IIa. 63. 9.*
"the Lord hath bestowed on us. And *in new world*
"let us make his name to be remem- *Psal. 45. 17.*
"bred in all generations. Let us re-
"solve to feed on him in our hearts by Faith with
"thanksgiving, as his Minister exhorts us: to ru-
"minate so long upon his love till we feel our
"hearts burn with love to him. Let us meditate
"on his holy life: his bitter Passion, his bloody
"and shameful Death, his glorious Resurrection
"and Ascension, his Power and Authority at Gods
"right hand, the great benefits we justly expect
"from thence, and the precious promises he hath
"by these means sealed to us: till we feel all the
"powers of our souls quickned and stirred up
"with a mighty heat and zeal to do the will of our
"ever blessed Redeemer: even a new life and
"spirit coming into us, and making us Strong in
"the Lord, and in the power of his might.

Which virtue we shall certainly find flowing
into us, and spreading it self through our hearts;
if we believe, and enter into a serious considera-
tion of the more particular intention and design
of this holy Feast: whose general meaning I have
briefly described.

II. Having surveyed therefore in your thoughts
the whole Gospel of our Saviour Christ, I shall pro-
ceed to shew you, on what you are more princi-
pally to fasten them. You must not consider this
holy Action only as a Feast in remembrance of
him; but as a Feast upon a Sacrifice, wherein you
are more particularly to commemorate his death.

Our

Our blessed Lord, the High Priest of our Profession, was pleased himself to be offered upon the Cross; where *he gave himself for us, an Offering and a Sacrifice to God, for a sweet smelling savour, Ephes. 5. 2.* A kindness that, as it ought never to be forgotten, so it ought to be mentioned with the highest and devoutest praises. And therefore after the manner of those Feasts among the Jews, (and Gentiles too) in which the people had some portion of the Sacrifice to entertain themselves and their friends withal; he makes us partakers of the Sacrifice which he made to God, by admitting us, in these representations of his Body and Blood, to feast upon it. Which Action is a *grateful commemoration of his death to his everlasting praise and glory.* Therein we set forth that Sacrifice of his for us; and signify the thankful sense we have of his love, and our high esteem of those benefits which his bloody Death hath purchased to us. This we learn, *first*, from those words of our Lord and his Apostle S. Paul, which teach us to do this *in remembrance of him.* Which phrase doth not signify our calling him to mind, but our *making mention of his dying love with due praise and acknowledgments*: which is best expressed by the word *commemorate.* We declare by doing this, that we indeed bear that remarkable testimony of his kindness, in the remembrance of a thankful heart; and will endeavour to make it be remembered in the succeeding generation. That this is the meaning appears more fully from a *second* expression of S. Paul's 1 Cor. 11. 26. where he saith, as often as they did this, they *showed forth the Lords death, till he came.* We declare and publish by this Action his bloody Death. We proclaim, and

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and abundantly utter the memory of his great goodness : which he would have made known to all, by this solemn Feast, till his second appearing. This is the import of that word *shew forth* : only it carries this further notion in it (as appears by the use of it in the *Psalms* *,) That we hereby publish his mighty * *Psal.* 106. 2. Acts with praise ; extol and *Psal.* 145. 4, 5, 6, 7. magnifie his marvellous love ; and celebrate the Memory of those divine benefits he hath obtained for us : with a desire that they may be acknowledged in the same manner to the Worlds end.

And here now we may consider, that this Commemoration and shewing forth, looks two ways : towards men and towards God.

First, We shew it forth and tell it to the world. We openly declare to all those that see or know what we do, that the Son of God dyed for the Children of men : that he freely gave his body to be broken and his blood to be shed for our Redemption. We proclaim Jesus to be the Lamb of God, that takes away the sins of the World : and shew how God hath commended his love to us, in that, while we were sinners, he gave his only begotten Son for us, that we might live through him. In this riches of his grace we make out boast, and glory a great deal more, than if we possessed the Treasures of the whole Earth.

Secondly, And then we Commemorate also and shew forth his Death unto God the Father. We set before him this free-will Offering of Jesus as a sufficient Sacrifice for the sins of the whole World. We magnifie his bounty in this invaluable blessing :

18 *The Nature and End Part II.*

bleſſing: and make mention of this which his Son hath ſuffered for us, as a compleat ſatisfaction for all our offences againſt him.

We muſt approach therefore to the Table of the Lord with affectionate acknowledgements of his infinite goodneſs: extolling and praizing his merciful kindneſs in beſtowing on us ſo great a gift: profeſſing we will never forget the tender love of our Lord, who laid down his life for us: and beſeeching the Father of Mercies to receive us into his grace and favour; for the ſake of his dear Son, whoſe death we ſhew unto him. We ſhould reſolve to expreſs the ſenſe of our hearts in ſome ſuch words as

theſe. "It is a good thing to give thanks
Pſal. 92. 1, "unto the Lord, and to ſing praiſes unto
2, 4. "thy name, O thou moſt high. To ſhew

"forth thy loving Kindneſs in the mor-
ning, and thy Faithfulneſs every night. For thou,
"Lord, haſt made me glad through thy work: I will
exult in thy name "triumph in the works of thy hand.
66. 16. "Come and hear, all ye people, I will
declare what the Lord hath done

86. 13. "for our Souls. For great is his mercy
"towards us: and he hath delivered

us from our Souls from the loweſt Hell.
Glorious things are ſpoken of thee,
Joh. 1. 14, "O Jeſus, thou lover of Souls; the

word made fleſh; the Image of the
Col. 1. 15. " inviſible God; the light of the world;
Joh. 8. 12. "the Lamb of God that takes away its

ſin; the firſt begotten from the dead;
Rev. 1. 5. "the Heir of all things; the Prince of
the Kings of the Earth; an high

Heb. 1. 3. "Priest who is ſet down on the right
hand of the Throne of the Maieſty in

the

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"the Heavens: who appears in the pre- Heb. 9.24
 "sence of God, and lives for ever to 7. 25.
 "make intercession for us. who in the
 "Heaven can be compared to the Lord! Psal. 89. 6.
 "who among the sons of the mighty can
 "be likened to the Lord! For thou Lord 97. 9.
 "art highly exalted: thou art exalted
 "far above all Gods.

"In this most powerful name, O Father Al-
 "mighty, we humbly cast down our selves before
 "the Throne of thy Glory. Give us leave to
 "mention before thee the Death of him, who
 "said, Behold I come to do thy will, O God. Be-
 "hold, O Lord, the bleeding wounds of thy
 "well-beloved, in whom thou hast testified by a
 "voice from Heaven, that thou art well pleased.
 "Remember how his Body was broken for us,
 "and his Blood poured out. In him we believe
 "thou art perfectly satisfied: and therefore are
 "bold to hope that thou art reconciled to us on
 "that account. O hear his dying groans: regard
 "his Agony and bloody Sweat: by his Cross and
 "Passion let our sins be blotted out: and by his
 "glorious Resurrection and Ascension let us feel
 "every evil affection and lust perfectly killed and
 "crucified. We have nothing to plead, if he
 "have not done enough, and fulfilled all thy will.
 "But since he hath laid down his life in obedience
 "to thee; O let us, by virtue of that voluntary
 "Sacrifice which now we represent before thee,
 "obtain thy Mercy and Grace. We cannot be
 "content to lose our share in so great a Love.
 "And since thou hast bid us to Commemorate it,
 "we hope we shall as certainly partake of it, as
 "we do of this Feast, to which thou
 "hast invited us. So we thy people and Psal. 79. 13.
 "Thy people

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"*Sheep of thy pasture will give thee thanks for ever.*

"*We will shew forth thy praise from generation to generation. We will extol thee,*

Psal. 145. 1, 2. "*our God, O King; we will*

"*bless thy name for ever and ever.*

"*Every day will we bless thee, and will praise thy*

"*name for ever and ever.*

In such Meditations as these when we shew forth the inestimable value of Christ's Sacrifice, we do, as it were, offer it unto God: or rather make before him a commemoration of this Offering. And in this sense the Ancient Christians did call this Sacrament, a *Sacrifice*: and every Christian they lookt upon as a *Priest* and a *Sacrificer*, when he came to the Table of the Lord. Because Christ not only had his Apostles do this in remembrance of him; but S. Paul requires every one of us to do the same, and to shew forth his Death till he come. There is none mentions this *Sacrifice* more frequently than S. Chrysostome: but to explain himself; after he had said, [we do not make another Sacrifice, as the high Priests of old; but always the very same] he adds; *or rather we make a Commemoration of a Sacrifice* *.

* μαλλον ὅτι ἀναμνησκόμεθα τοῦ θανάτου αὐτοῦ, ἐν ἡμέρᾳ τῇ αὐτῇ. 10. pag. 523. Edit. Savil.

|| τὸ πρῶτον οὐ συνιστάμεθα τὸ αὐτὸ καὶ τὸ αὐτὸ πάλιν ὡς τὰ ἱερὰ θυσιαστήρια, &c. cap. 10. pag. 37.

And in the very same manner Eusebius writes in his first Book of his *Evangelical Demonstration*. Christians cannot think fit, saith he, to return back again to the first and weak Elements (he means the *Mosaical Sacrifices* which were but Symbols and Images; not the Truth it self:) || *first they celebrate every day the Commemo-*

ration

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ration of his Body and Blood; and are made worthy of a better Sacrifice and Ministry, than the Ancients were. And a little after, speaking of Christs wonderful Oblation, and most precious bloody Sacrifice to the Father, he adds, that he delivered also to us a Remembrance, instead of a Sacrifice, to offer up continually unto God. By which words it is manifest he took the Remembrance or Commemoration of Christs death, to be that Sacrifice we make to God. And again he saith in the very next page; to celebrate the remembrance or commemoration of that Sacrifice upon the Table, by the Symbols (or representations) both of his Body and saving Blood, we have received, according to the Ordinances of the New Testament. Hither he applies those places out of the Psalms, Offer to God Thanksgiving. Let the lifting up of our hands be as an evening Sacrifice. The Sacrifices of God are a contrite Spirit, &c. So that they thought of no other Sacrifice, in those days, but that of Praise and Thanksgiving; together with the offering of ourselves, our Souls and bodies to be a reasonable, holy and lively sacrifice unto him; as it is admirably expressed in our Communion Service.

* With which the Author now mentioned perfectly agrees, and delivers his mind almost in the same words. *we sacrifice, || saith he, a divine, venerable and most holy Sacrifice. We sacrifice after a new manner, according to the New Testament, a pure Sacrifice, &c. we both sacrifice,*

and * Prayer after all have communica-
ted.
§ Quodam rō ip-
sū, rō quodā,
Eccl. 16. pag. 40.
§ Quodam rō ip-
sū, rō quodā,
Eccl. 16. pag. 40.
§ Quodam rō ip-
sū, rō quodā,
Eccl. 16. pag. 40.

and offer Incense too. Celebrating the remembrance of that great Sacrifice, according to the Mysteries delivered by him to us: and offering Thanksgiving for our Salvation by giddy Hymns and Prayers to God: consecrating our selves also wholly to him, and to our high Priest, the Word; devoting to him both our Souls and Bodies. It would be easie to add much more to the same purpose: but I will conclude with the words of Hieronymus, which we use to this effect. In the time of the Old Testament living Creatures were offered by the Patriarchs, Prophets and Priests: Now in the time of the New Testament, the holy Catholick Church, throughout the World, ceases not to offer the Sacrifices of Bread and Wine in Faith and Charity. For in those carnal Sacrifices the flesh of Christ was figured, which he was to offer, and his blood, which he was to shed for the remission of sins. But in this Sacrifice there is giving of thanks; and a commemoration of the flesh of Christ, which he hath offered, and of his blood which he hath shed for us. In those Sacrifices therefore, what was to be given us was signified in a figure: but in this Sacrifice, is evidently shown what is actually given. In those Sacrifices, the Son of God it was foretold should be slain for sinners: In this he is declared and published as actually slain for them. This is sufficient to shew, what the Sacrifice is which we make when we do this, and that our Church now doth the same, which the Ancient did. By feasting upon this Sacrifice, we not only commemorate that oblation of himself, with the Sacrifice of Praise and thanksgiving, but likewise offer up our selves to him to be entirely his. As will appear more fully in the next Consideration: which is this.

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SECOND BOOK OF COMMON PRAYERS, 1549. BY THE KING'S MAJESTY.

THE FIRST PART. OF THE HOLY COMMUNION.

III. By this Action we make a solemn Profession of the Christian Religion, and declare our selves to be the Disciples and followers of Jesus, to whom we joyn our selves in fellowship. So much is the rational consequence of what hath been said. For by eating of the Sacrifices offered at the Altar, both Jews and Gentiles professed themselves to be the Worshippers and Servants of that God to whom the oblation was made. And secondly, it may be rationally drawn from that discourse of our Saviours with the Jews, in the Sixth of S. John's Gospel. Where eating his flesh and drinking his blood, vi. 51, 53, 54, &c. signifie nothing else but believing the Word, and keeping the Precepts which * *See v. 29, 35, 47.* Christ published in our flesh,

and sealed with his Blood. This is honestly acknowledged by a learned Person in the Church of Rome: who gives the sense of those verses in these two lines. *They are nourished with the flesh of Christ to eternal life; who keep the sayings of Christ incarnate* ||

which he expresses more largely in another place. The Words of eternal life which Peter acknowledged our Saviour had, are the Commands, saith he, which he gave when he was in Flesh among men.

|| *Carne Christi nutritur in vitam eternam qui Scrmonis Christi incarnati seruant, Rigobertus in Cyr, Epist. 1.*

For therefore he was made flesh, that in the Flesh or Body of man, he might procure their Salvation, and form them to eternal life. Therefore the words which Christ saith in flesh, the Gospel of Christ, is the flesh of Christ. These words, this flesh, this meat Christ would

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would have us eat, ruminare and digest, that being
nourished thereby, we may profit
 * *Idem in Ep. 53. to eternal life.* Thus S. Paul
1 Cor. 10. 2. understood our Lord, when
 he answered at the end of that
 discourse to his Question [will ye go away?] To
 whom should we go? then said the words of eternal
 life, v. 68. And thus Christ explains himself, v. 69,
 where he saith his discourse was not to be under-
 stood so grossly as the Jews apprehended it; but
 in a more spiritual and divine manner. His mean-
 ing was to be conceived as if he had said, unless
 you really receive me, notwithstanding my being
 crucified, as God speaking to you in flesh; and
 so conform your selves to my Doctrine, you can-
 not be saved. And indeed this eating and drink-
 ing which now he called them unto, could be no-
 thing else, but receiving him and his Doctrine;
 for the Sacrament of his Body and Blood was not
 yet instituted. But when it was; then, I make
 account, they who did eat of this Bread and drink
 of this Cup in Commemoration of Christ, were to
 look upon it as a devout Profession of that Faith in
 him and Obedience to him; without which we can-
 not inherit eternal life. We declare by this Action
 the entire assent of our minds to the Truth of
 all that he preached, when he was in our flesh;
 and the unfeigned consent of our Wills to be or-
 dered and governed according to it. Hence, per-
 haps, it was that this Action came to be called the
 Sacrament, which was the an-
 cient name for our whole Reli-
 gion, * because here we make
 the most solemn Profession of
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 ces.*

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they did eat before God of the Sacrifices offered on his Altar. Thus much I am sure of (in the third place) that the whole discourse of S. Paul is to this sense; when he calls the Cup of blessing which we bless, the *Communion* of the Blood of Christ; and the Bread which we break, the *Communion* of the Body of Christ, 1 Cor. 10. 16. That is, an Holy Action whereby we declare our Society and Fellowship with Christ; and that we are of his Religion, in opposition to all others. Which we shall easily discern to be the Apostles meaning, if we take but the pains to consider what it is that he goes about to prove in those eight verses, [from v. 14. to 21.] It is nothing but this, *That if they did Communicate with Christ in the Cup of blessing and breaking of Bread, then they must flee from all Idolatrous Services and not partake in them.* The consequence, saith he, is manifest to any understanding person, as I take you to be. For to Communicate with him in that manner, is as much as to acknowledge Jesus only to be the Lord; to honour and worship him; to profess that you belong to him; and to joya your selves in fellowship with him. Which he proves, *first*, from the intention of the Feasts upon the Jewish Sacrifices; of which whosoever did eat, he thereby became of that Religion; and professed to worship that God at whose Altar (which *Malachi* calls his Table, *Mal. 1. 7.*) that meat was offered in honour of him. And *secondly*, from the Religious Feasts among the Gentiles; whose Sacrifices being offered to *Demons*, whosoever did eat of them, thereby he made an acknowledgment of their Deity; and that he was one of their Servants and Worshippers. Which instances carry in them this general reason; that the eating con-

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would have us eat, ruminare and digest, that being nourished thereby, we may profit to eternal life*. Thus S. Paul understood our Lord, when he answered at the end of that discourse to his Question [will ye go away?] To whom should we go? then hath the words of eternal life, v. 62. And thus Christ explains himself, v. 63. where he saith his discourse was not to be understood so grossly as the Jews apprehended it; but in a more spiritual and divine manner. His meaning was to be conceived as if he had said, unless you really receive me, notwithstanding my being crucified, as God speaking to you in flesh; and so conform your selves to my Doctrine, you cannot be saved. And indeed this eating and drinking which now he called them unto, could be nothing else, but receiving him and his Doctrine; for the Sacrament of his Body and Blood was not yet instituted. But when it was; then, I make account, they who did eat of this Bread and drink of this Cup in Commemoration of Christ, were to look upon it as a devout Profession of that Faith in him and Obedience to him, without which we cannot inherit eternal life. We declare by this Action the entire assent of our minds to the Truth of all that he preached, when he was in our flesh; and the unfeigned consent of our Wills to be ordered and governed according to it. Hence, perhaps, it was that this Action came to be called the Sacrament, which was the ancient name for our whole Religion, † because here we make the most solemn Profession of the Christian Religion; as the Jews did of the Mosaic, when they

* As may be seen in S. Cyprian, Laetantius, &c. in innumerable places.

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thoroughly of any other meat, signifies us to be of his Family; or his friends and familiar acquaintance: and so this Religious eating at their Tables and of their meat, was a token and a declaration of Friendship and Society with God or with Demons; and by consequence this must be the meaning of our partaking of the Table of our Lord. From which premises the Apostle concludes with the greatest force of reason, that all those who made this profession of being Members of Christ's Body, and belonging to the Christian Society or Corporation, (v. 17.) by partaking of Christ's Table, and eating of his Meat, must have nothing to do with the Tables of Demons. For this would be to jumble the most contrary and inconsistent things together: to worship God, and ~~not~~ too: to be the servants of Christ, and the servants of the Devil. Whereas in truth, by honouring them in eating of their sacrifices, they did, in effect, renounce Christ, and by communicating with Christ, at his Table, they did renounce them. For he came to ~~destroy~~ the works of the Devil, 1 Joh. 3. 8. and Idolatry in the first place: wherein that worship and service was paid to the Devil, which was due to God alone.

You must address your selves then to the Table of the Lord, as the friends of Jesus Christ; on purpose to profess that you believe on him, and are of his Religion, and mean to cleave unto him and obey him; renouncing all other Masters for ever. Say in your hearts; "O blessed Jesus, I acknowledge thee to be the Lord; *Thou art the way, the truth, and the life: no man cometh unto the Father but by thee.*"

24. 6. "in the way, the truth, and the life."

Part II. of the holy Communion. 27

"I humbly adore thee; and there devote my self
 "everlastingly to thee. I believe thy blessed Go-
 "spels: I bowe thy supreme Authority, and sub-
 "mit my self to thy Sovereign Command. Truly
 "I am thy servant, I am thy servant. I look for
 "all blessings through thy hand alone: who hast
 "all power in Heaven and in Earth. Let it be
 "unto thy servant, according to thy word. Yea
 "deal with me, according as I unfeignedly so-
 "knowledge thee, and heartily joyn my self to
 "fellowship with thee, to be thy Disciple and fol-
 "lower for ever. I give thee possession of my
 "heart entirely. Do there what thou pleasest.
 "Be the sole governor and disposer of all my
 "thoughts, words, desires and
 "actions. I assent all thy pre- Psal. 119. 128.
 "cepts concerning all things to
 "be right; and I hate every false way.

And according to our sincerity in this devoting
 of our selves to him, we shall find the powerful
 communication of his good Spirit to us, to unite
 us closer to himself. When this outward action
 declares the inward devotion of our hearts, to knit
 themselves to him, and to become one spirit with
 him; without all doubt he will make us feel that
 he dwells in us by the power of his Spirit, to en-
 liven, help and strengthen us in a Christian course
 of life. For this Communion is mutual; and the
 word properly signifies a Participation of some-
 thing from him, by our joyning our selves to him.
 We dwell in Christ, and Christ to dwell in us; as
 our with Christ, and Christ with us (as the words
 are in our Communion Service) and so may ex-
 pect all those graces and favours which he hath
 received from God, to impart to faithful souls.

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particularly it is a pledge of his Divine presence with us; and that he will send his heavenly influences into our hearts. Being knit and joyned to him as Members of his Body, we may be assured he will take care of us, as our Head. He engages himself to guide, quicken, refresh, powerfully move and assist us in all well-doing. This we may humbly wait for by virtue of our Union with him. As the evil Spirit wrought in the children of disobedience, who were joyned to Devils; by eating of their meat; so will the Spirit of Grace work in those that obey our Lord; being joyned to him by partaking of his holy Table. And for that end we may come to it, that being knit still faster to him, we may have a more abundant communication of his holy Spirit to us. We may intreat him to be a constant Friend to us, to make his abode with us; so that we may ever more dwell in him and he in us. He will say, Amen to it as well as we; if in the uprightness of our hearts, we perform this holy Action: the meaning of which I shall still further declare.

IV. It is easy to gather from what hath been said, that by partaking of this Feast, we make such a profession of Christianity and subjection to the Lord Jesus, as to engage him to us hereby in a mutual Covenant with him. So much I told you at the beginning; that Sacraments were outward Rites and Solemnities, to express our consent to the new Covenant; and whereby we signify our sealed purpose, and engage our faith, to perform the duties of Christianity: as ever we expect that Christ Jesus should be a Saviour to us. But this Sacrament of the Lords Supper is more particu-

Part II. of the holy Communion. 29

particularly designed for that end, that by often doing this, we may, with repeated proceffations of our fidelity, *renew our Baptifmal Vow and Covenant* wherein we stand engaged: and in the most sacred manner addict and devote our selves again and again, to that Service which we promised, when we entred into Christ's Religion.

It is well known that *eating and drinking together*, was ever reputed a token of friendship and brotherly accord, between those persons who consent to such a meeting. But this was more notorious when there was a *Feast* made on purpose to express this Friendship: For this amounted to a Covenant, and thereby they entred into a League, to be at Peace and Unity among themselves. Thus you read that King *Abimelech* and his Courtiers came to *Isaac*, and said (*Gen. 26. 28, 29.*) *Let us make a Covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, &c.* And then it follows immediately (*vers. 30.*) that he made them a *Feast*, and they did eat and drink. That is, he entred with them, according to their desire, into a League of love and friendship, by making this solemn entertainment for them. But then, it is further to be noted, that when this *Feast* was upon a *Sacrifice*, and they eat and drank of what had been offered to God; it was still a more sacred way of covenanting and making compacts one with another. So when *Laban* desired *Jacob*, in these words (*Gen. 31. 44.*) *Come now, let us make a Covenant, I and thou; and let it be for a witness between us and thee: we are told that this was the manner of it, v. 34. Then Jacob offered Sacrifice upon the mount, and called his brethren*

eat bread : and they did eat bread, and tarried all night in the night : that is, they remained together in one and the same place, as those that had now no enmity nor suspicion of each other (though they had been in difference before) after they had covenanted to be friends, by eating all of the same Sacrifice. By this it is apparent, that it was then a common custom among the several Nations of the Earth, to make Contracts and Agreements together, by eating and drinking, especially upon a Sacrifice. Which considered, I might shew you, in after Ages, among the Gentiles, as well as Jews. But I shall only mention one memorable instance, which we find in *Quintus Curtius*; who tells us, that when *Alexander* was so surpris'd with the beauty of *Roxana*, that he presently determin'd to make her his Wife : he commanded bread to be brought, after his country fashion. For sitting bread before his guests, was the most sacred pledge of conjugal love among the Macedonians, which being divided with a Sword, each party tasted of it.

All that need be added to this is, that there was an Oath frequently accompanied these holy Covenants; which could never be more solemnly made, than when they were in the presence of God, at these Feasts upon his Sacrifices. You have examples of it in the Stories already mentioned. *Abimelech* not only desired to make a Covenant with *Isaac*; but said, *Let there now be an Oath betwixt us.* And accordingly you read after they had feasted, they confirm'd

Part II. of the holy Communion. 23

ed the Covenant thereby made, by swearing one to another, early the next morning; Gen. 22. 23. This was a sign they intended to continue friends, and had not made due league in a fit of kindness, when their hearts were warm with good cheer, but seriously and deliberately before Almighty God. Just so you find it in the history of Jacob and Laban: only the Oath there, went before the Sacrifice and the Feast. And the consequence of this discourse is this: that when the Jews therefore, did eat of the Sacrifices of Thanksgiving, which was God's meat; being offered or set on his Altar or Table; they did express thereby that they were in Covenant with God. Their feasting with him in that manner, was a declaration of peace and friendship with him; and they bound themselves to keep the whole Covenant made with their Fathers, which every time they came to his Altar, was renewed and confirmed. And this we are to conceive is the meaning likewise, of our eating and drinking of this Bread and of this Cup at the Table of our Lord. Our partaking of his Sacrifice, is an open declaration that we continue selffast in the New Covenant, that he hath made with us, and we with him; which hereby we renew and ratify. It is an engaging of our faith again to him; that we will remain for ever in his love. A promise to keep friendship with him, by never swerving from that Obedience, which we have vowed to him. We pass our words to him; that whatsoever service we owe him, shall be punctually performed. That all the Articles of the holy Covenant, which we made with him when we were first received into his Society, shall on our part be carefully and duly observed. As hereby he engages himself (you

shall see anon) to make us partakers of all the Blessings of that Covenant; so we engage to perform the duties of it. And accordingly as we adjust our selves; and honestly stand to the terms of our agreement with him, and make it good; so we must expect, and no otherwise, to enjoy the benefits which he hath promised to the Faithful. If we prove not false in this Covenant of God, but in the uprightness of our heart keep close to our duty; then, as sure as we take that Bread and that Cup into our hands, as certain as we taste them with our mouths, and receive them into our bodies, will he give us his pardon, grace, and eternal life. And this we do not only Covenant with him to perform; but this Action looks like an Oath which we take, that we will be Christs faithful Souldiers and Servants to our lives end. This is an ancient notion of the word *Sacrament*, which we now use to express this Action by. And thus in *Plays*' time they understood the meaning of it: for he tells us, as you heard, that Christians bound themselves at their Assemblies, by a *Sacrament* (or Oath) not to commit any wickedness. When we come therefore to the Table of the Lord, we swear fidelity to him, and vow that we will be stedfast in our Covenant. We take the Sacrament upon it, as we ordinarily speak, that we will be true to him, and manfully fight under his Banners against the Devil, the World, and the Flesh.

Lib. 2. de bell. And here I cannot but remember what *Josephus* * writes concerning the *Essens* (a Sect among the Jews) who would not admit any to their Communion, nor eat with them before they had taken certain Horrible Oaths,

Part II. of the holy Communion. 33

Oaths, that they would worship God, and observe all the Rules of Justice towards men. But can there be any more dreadful than this, whereby we keep our Communion with Christ? Is it not a most terrible thing to swear fidelity to our Lord, by laying our hands, as it were, upon his Body and Blood; nay eating and drinking that which represents him to us? This lays the most powerful engagement on us, and binds us in the strongest resolutions to be constant, hearty and zealous in our Christian Profession of Faith and Obedience to him: without which we draw upon our selves the greatest mischiefs imaginable. For I must observe once more, that this made it such a perilous thing to eat and drink unworthily, and brought such Judgments on the *Corinthians* (1 *Cor.* 11. 29, 30.) because in all Covenants made in the presence of God and with appeals to him, there is necessarily understood, though it be not expressed, an imprecation of Divine vengeance, if we do not keep them. There is nothing more easie to be observed in the Leagues among the *Greeks*, which were confirmed by Oath, than such words as these: * I wish perdition to my self and my house, if I transgress any of those things which I have agreed unto: as I hope for all good things, if I keep them inviolable. And if they did not use such formal words, yet it was the sence of all Nations, that (having covenanted in God's presence, and made him a witness of their action) his wrath was to be expected against the unfaithful: which they had burthened themselves withal. And therefore seeing here we do in such a sacred manner vow to

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God that we will be at peace with him, and observe the Laws of our Blessed Saviour; we must remember that we load our selves with Curses, and expose our selves to the Almighty's displeasure; if we do not faithfully study to make good our word. A consideration that ought not to deter and affright us from this holy Communion, but only make us more serious in it, and diligently to frequent it: if we intend to be good Christians, and expect to enter into the blessed society of our Saviour in Heaven. It shews us the great necessity of obeying *this Command* of our Lord; because of the security we hereby give him, that all the rest of his Commands shall be better observed; if we carefully observe this. For who can live always in the midst of meditations of our Saviours Love, and not be sensibly moved to love him above all things? who can be ever thinking of his Obedience to the death, and yet himself be disobedient? who can endure to lose such Blessings, as he saith the blood of Christ was the price of? How is it possible that we should continually remember him, and yet quite forget our duty to him? with what face can a man plead his Sacrifice, and not himself be wholly offered to him? what an intolerable hypocrisie is it, to be continually professing our selves Christians, and acknowledging him to be our Lord; if we will not be governed by him, and live in subjection to his Commands? Nay more than that, what desperate profaneness is it to Promise, Covenant, and Vow to be his Servants; and to make no Conscience how we behave our selves towards our Lord and Master? certainly, the serious performance of this Action must needs produce other effects, and be of mighty force to make us thoroughly

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thoroughly good. And therefore can be neglected by none that understand it; but those who are unwilling to be ryed to their duty; and are afraid to be engaged to use their best diligence, to keep the Commands of Christ. And what such persons think of themselves I cannot tell. It is like they put away all sober thoughts, of other matters, as they thrust by the thoughts of this. But it is certain they are in a most dangerous condition. They have broken their Baptismal Vow and Covenant; and they have no mind to repent, amend their lives, and be bound to keep it better hereafter. They do the works of their Father the Devil, and will not come and renounce them once more; because they are of opinion, that if they should, they shall return to them. Were their hearts right towards God, they would be forward to come and dedicate themselves anew to him. And they would not out of fear of breaking these Bonds too, refuse to renew their Covenant with him: but in hope to be assisted by the Holy Ghost, make a sincere protestation of their purposes of holy living. And suppose they should be guilty of any failing afterward; it would only move them to make the more haste to sue out their pardon; and to bind themselves more strictly by renewed Vows to their Duty: that at last by the help of God's Almighty grace, in the use of this and all other means, they might get the mastery over their sins, and perform an uniform obedience to Christ's Commands.

There is a Fable goes among *Fr. Salas de S. A.*
the *Romanis* concerning a *mar de Dieu*, L. 7.
Lord in *Provence*; how that he *cap. 12.*
being

being extremely sick, and earnestly desiring the Blessed Sacrament, entreated the Priest, when he brought it to him, to lay it upon his Breast, because he durst not eat it for fear of vomiting it up. Immediately, saith the *Legend*, his Breast opened, and receiving into it self the Heavenly food, closed its mouth again. The Moral of it, if we please, may be true in every one of us. Did we but come to the Holy Table with fervent desire and great devotion of Spirit; did we apply our thoughts strongly to meditate on our Saviour's wondrous love, and lay our hearts, as I may say, to his, to feel how full of affection it was to us, in dying for us: we could not chuse but set our hearts (our Wills I mean) wide open to admit him for our Lord and Governour. Our hearts would leap for joy to entertain such a gracious Master: and they would not easily open again to any thing else, that would rob him of our love, and oppose it self to his Commands. We should hate that which tempted us to break our faith with him. The World would seem little in our eyes; and we should find all our inordinate affections to it languishing and dying; that we might live to him, who dyed for us.

So *S. Basil*, *Remember*, describes the meaning and intencion of this Sacrament*. What is the profit, saith he, of those words, Do this in remembrance of me?

I'll tell you, That eating and drinking we may always remember him that died for us and rose again, and so may be taught necessarily to keep before God and his Christ that Ordinance delivered by his Apostle in these words: For the love of Christ constraineth

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us; judging this, that if one died for all, then were all dead, and he died for all, that they who live should not henceforth live to themselves, but to him that died for them and rose again. He that eateth and drinketh to the indelible memory of Christ Jesus who died for us, and rose again, but doth not fulfil the reason of that memory of the Obedience of our Lord even unto death, according to the aforesaid instruction of the Apostle [the love of Christ constraineth us, &c.] hath no profit at all: according to the declaration of our Lord, who saith, that the flesh profiteth nothing. He adds a great deal more to the same purpose; and repeats it over again in fewer words in another place (if the Book * be his) *The reason of eating the Body, and drinking the Blood of Christ, is for a Commemoration of his Obedience unto death, that they who live, should not henceforth live to themselves, but to him that died and rose again.* * *ibid.*, cap. 3. Reg. 21.

Let us always then have this in our mind, when we are making our selves ready for this holy Feast, that we are going to consecrate our selves again to the obedience of Christ unto the death. To renew our protestations of friendship with him, and confirm the Covenant that is between us. Utterly to disclaim all enmities and opposition to his will: and to profess our selves heartily his confederates that will never forsake him. In short, to promise and vow in the most sacred manner, that we will henceforth live unto him and not to our selves: and remain his servants in truth and fidelity for ever. Let us say to him some such words as these. "Thou, O Lord, hast redeemed me by thy own most precious blood. I see the
"wounds

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"wounds thou hast received for my sake. I be-
 "hold how thy holy flesh was rent and torn for
 "my sins. O the Agonies, O the pains and sor-
 "rows which thou hast endured for my salvation!
 "I will never willingly grieve thy heart any more.
 "Far be it from me to pierce thee again, by
 "flighting thy Commandments. I had rather dye, than
 "wound thee by my unkind unfaithfulness to thee.
 "Rather had I be torn in pieces my self, than break
 "thy Laws, and violate thy Covenant wherein I
 "am engaged. I forswear all confederacy with
 "thy enemies, and all opposition to thy will and
 "pleasure. I vow most sincerely, that I will en-
 "deavour to live in all good Conscience towards
 "God and towards all men. So help me God! as
 "I mean to be true and faithful to thee, to my
 "life's end. I have sworn, and
 Psal. 119. 106, I will perform it, that I will
 142, 143, &c. keep thy righteous judgments. I
 have inclined my heart to per-
 form thy Statutes alway; even unto the end. I hate
 vain thoughts: but thy Law do I love. Depart from
 me, ye evil doers; for I will keep the Commandments
 of my God. Hold me up, and I shall be safe: and I
 will have respect unto thy Statutes continually.

V. But the Obedience of Christ to the death,
 which we here remembered, puts me in mind to add
 another consideration (which we are to have in
 this Action) that belongs to this, which I have
 now handled. It is such a Covenant wherein we
 stand engaged, that by doing this, we covenant
 even to die for him, rather than deny him. We pro-
 mise to be obedient to him, as he was to his Hea-
 venly

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deply Father, so that if he demand our lives to be laid down to do honour to him, we cannot honestly refuse it. For as we offer the Sacrifice of Praise and Thanksgiving, in this Commemoration of him: so we offer, I told you, and present our selves, our Souls and Bodies to God, to be a lively, holy and acceptable Sacrifice unto him. Now the very life of the Beast which was offered in Sacrifice, was given to God; his blood being shed at the Altar. And therefore the compleat meaning of this phrase, and of this action, of *offering our selves to be Sacrifices* to God, is this: that we part with our selves so entirely and are so absolutely devoted to him; that it shall not be in our power afterward to recal this gift: no, nor though we dye for it. As the Beast that was offered to God was no longer the owner's; and the Blood, *which is the life* (saith he himself) became appropriated wholly to his uses: so the grant we make of our selves to God at his Altar is irrevocable: we are no longer our own, but his, and cannot resume our selves any more into our own disposal: but if he will have our very life, it must be at his service. This was one reason, I make no doubt, of receiving the Sacrament so oft in the beginning of our Religion; that they might fortifie their holy resolution of following Christ to his Cross, and dying for the testimony of his Truth: to which they expected continually to be called. I have the authority of an holy Martyr (*S. Cyprian*) for it, who tells us (in his Book upon the *Lord's Prayer*) that in his Church they communicated every day: which custom remained till *S. Hieron's* time at *Rome*, and in *Spain*. One great end of it was, that they might be well appointed against the assaults of their enemies; and have courage, as good
Soul.

Souldiers of Christ Jesus, to march after him, even unto the death. For the same persons, giving

** Epist. 54. Cornelia.* an account in one of his Letters *, why he would receive to the peace of the Church certain persons that had fallen

away in time of persecution (but now bewailed their fault, and resolved to be more constant hereafter :) saith, that he saw a new storm arising, and was assured by divine admonitions and tokens, that a more furious conflict would be renewed. And therefore it was necessary to receive them into Communion again (whom he exhorts, to fight valiantly and play the men) that so they might not be left naked and unarmed: but be strengthened by the protection of Christs Body and Blood. For since the Eucharist is designed for that end, that it may be a defence or safeguard to them that receive it, we

** Munimento Dominicæ Sacerdotis.* arm those with the Ammunition of the Lords sules *, whom we would have to be safe from the adversary. For how can we

teach and provoke those to pour out their blood, in the confession of his name, to whom we deny the blood of Christ, when they are about to fight? Or how can we make them fit for the Cup of Martyrdom, if we do not first admit them, by a right of Communication, to drink the Cup of the Lord in the Church? He cannot be fit for Martyrdom, who is not armed by the Church for the war. That heart will fail, which by receiving the Eucharist, is not lifted up and inflamed. By which last words, it is clear that the minds of Believers were raised up by the Eucharist, and had a holy zeal enkindled in them, to follow Christ in sufferings. The Priests who celebrated the Sacrifices of God every day (as he speaks

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in the same Epistle) prepared Sacrifices and Victims to be offered to God.

For remembering the blood of Jesus, and being touched with a sense of his love to them; they went away full of heat and courage: as those who had made a sworn agreement to suffer death valiantly; which Christ underwent for their Salvation. And in his next Epistle but one, which is an exhortation to Martyrdom, he calls upon the People of *Therapia*, to arm their right hand with the spiritual Sword, (speaking according to the manner in those days, when they received the Eucharist in their hand, as we do now, and not into their mouth, as the fashion is in the present Church of *Rome*) that they might never stretch it forth to idolatrous Sacrifices: but being mindful of the Eucharist, that hand which received the Body of the Lord, might embrace him and hold him fast; and receive hereafter the reward of celestial Crowns. The like we read in his Book concerning those that fell away, in a time of suffering: when either men's mouths sanctified with the celestial meat, after the Body and Blood of the Lord, refused to taste, the profane insellions and reliques of Idols. I shall add no more but the words of another Writer*, under his name, which are very significant. When we celebrate the Sacrament, saith he, we are admonished to ruminate and chew over and over again, the example of our Lord; that his Passion may be always in memory; and the punishments of death may not terrify the Heirs of the Crucified: but they may feed and refresh themselves, with the joyful solemnities of a timely resurrection. O how excellent is this Cup!

Hom.

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How religious is the excess of this Drink? by which we are divinely out of our selves, and forgetting the things that are behind, reach forward to those that are before. And losing the sense of this world, and contemplating the delights of the purpled rich man, we cleave to the Cross, and suck the blood, and lay our tongues in the wounds of our Redeemer. They were transported, he means, by the thoughts of Christs death, beyond themselves, and thought of nothing but dying for him, if he called them to it: preferring his Cross, which they carried always in their mind, before the greatest riches and glory in the World.

And with the same affections should we be inspired when we make the same Commemoration of him; professing we had rather dye than dishonour him and his Religion, by denying them; Vowing our very life to be expended upon his account, if there be occasion for it. This being a Feast, as I told you, upon a Sacrifice; we engage by doing this, that we will become a bloody Sacrifice to him, if he will be that we should be offered up for his service. It being a Communion, participation, or fellowship with him; if he will have us to partake and have fellowship with him in his Sufferings; we here express our selves to be well contented. We unite and join our selves to the Crucified Jesus; and so profess that if he will have us bear his Cross, we will not deny him. May we declare that we will glory in nothing so much as in the Cross of Christ: that we will rejoyce in tribulation: and think it is given to us as an honour to suffer with him. For a Feast is a joyful meeting; and therefore our eating and drinking, at this Feast, shews that we will not think he feeds

Part II. of the holy Communion. 43

us with gall and wormwood, when we endure any
 thing for his Names sake: but that he gives us the
 Wine of joy and gladness; when the same Cup
 is put into our hand, which our Blessed Saviour
 drank of. This is the very height of Christia-
 nity; to which noble pitch we should earnestly
 strive, by all means, to arrive. Every drop of
 our blood should be ready to be poured out, for
 that Religion, which Christ sealed with his own.
 And indeed, what better use can we make of our
 life, than to give it for him, from whom we re-
 ceived it, and who gave his life for us? And how
 much better is it not to live at all, than to live
 with the mark and brand of cowards and fugitives,
 from the Prince of Life and the Lord of Glory?
 Let us say therefore when we come to the Table of
 the Lord: "O how much do we owe thee, most
 "blessed Redeemer! How great is the price
 "which thou hast paid for the ransom of us,
 "miserable sinners! Tongue cannot express it,
 "nor thought conceive it. What shall I render
 "unto thee for the incomprehensible benefits thou
 "hast bestowed upon me? I can give thee no less
 "than my self; which here I resign entirely into
 "thy hands. Do thou dispose of me according
 "to thy pleasure. It is but reasonable I should
 "follow thee, whithersoever thou leadest me.
 "Though it be to thy Cross, I refuse not to obey
 "thy orders. Though I should dye with thee,
 "I hope I shall not in any wise deny thee. For
 "there is no better use I can make of my life
 "than to spend it for thee. I esteem all things
 "but loss, for the excellence of thy
 "knowledge. I account not my life *Act. 20. 24.*
 "dear unto my self, so that I may *saish*
 "my course with joy. It is Christ that died; yea,
 "rather

44 The Nature and End Part II.

"rather that is risen again: who is even at the right
 "hand of God; who also makes intercession for us.
 Rom. 8. 34, 35. "who shall separate me from the
 "love of Christ? Shall tribula-
 "tion, or distress, or persecution, or
 "famine, or nakedness, or perils,
 "or sword? (as it is written, For thy sake we are
 "killed all the day long; we are
 Psal. 44. 17, 18. "accounted as sheep for the slaugh-
 "ter.) Though all this should
 "come upon me, yet will I not forget thee; nor will I
 "deal falsely in thy Covenant. My heart shall not be
 "turned back; neither shall my steps decline from thy
 "way. Nay in all these things I shall be more than a
 "conquerour, through him that loved me. For I am
 "persuaded that neither death, nor life, nor Angels,
 "nor Principalities, nor Powers, nor things present,
 "nor things to come: Nor height, nor depth, nor any
 "other creature, shall be able to separate us from the
 "love of God which is in Christ Jesus our Lord.

And great reason there is, that we should cleave
 to him to the very death; if we consider the in-
 estimable benefit which he by his death hath pur-
 chased for us, and by this Commemoration of it
 confirms unto us. Especially that of remission of
 sins through his blood which he for his part, cove-
 nants to grant us, if we, for our part, be faithful to
 the death. For

VI. We are not to consider this Action merely
 as a Feast, or only as a Feast upon a Sacrifice: but
 as a Feast upon a Sacrifice for Sin. Wherein we
 agreeing, as I said, to be his constant Disciples,
 profess our belief that God hath set him forth to be a
 propitiation.

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propitiation through faith in his blood: and he gives us a part in that Propitiation, and promises to be merciful to our unrighteousness, and to remember our sins and iniquities no more. It was not permitted to the Jews you know, (no not to the Priests themselves) to taste of the blood of any Beast, that was slain in their Sacrifices to God: but it was to be poured out at the foot of the Altar, after some part of it had been sprinkled thereon. And as for the flesh of the Sacrifice, if it was an offering for sin, that was to be wholly burnt also, and they were not allowed the least portion of it, at any of their Feasts. This is a privilege belonging to Christians alone at the Table of the Lord: where they not only eat of the Bread, which represents the Body or Flesh of Christ; but drink of the Cup, which represents his Blood. *We have an Altar (1 e. Heb. 13. 10.*

a Sacrifice) wherof they had no right to eat that served the Tabernacle: that is, which the Jewish Priests themselves, who ministred at the Altar, could not partake of. We are admitted to the injoyment of more singular privileges, than they were invested withal. As we are partakers of a better Sacrifice, which is of greater efficacy and virtue, than any of theirs were: so God receives us into a nearer familiarity with himself; and by setting before us not only the body of that Sacrifice which was offered to him, but the blood also (which was his own proper food) plainly tells us, that he intends to make us partakers of the highest blessings; even

Novæ est hujus Sacramenti doctrina, &c. Lex quippe sum sanguinis prohibet: Evangelium præcipit ut bibatur. Auth. Serm. de Coena Domini.

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of his own joy and happiness. Of which he gives us strong assurance, in that he lets us partake not only of the *Blood of the Sacrifice*, in this figure and representation; but of the *blood of that Sacrifice*, which was offered for the sins of the world. This bids us rest assured of his abundant grace; and not doubt of our acceptance with him, to a participation of his highest favour. There is nothing now to hinder it, nor to make us call in question his merciful kindness toward us. For we have such a token and pledge of forgiveness of our sins by this Sacrifice; as the ancient people of God had not of the forgiveness of their offences, by the blood that was offered at Gods Altar. They were not admitted to taste of that blood, as we are, of the Blood of Jesus; and so could not have that boldness and access with confidence to God, which we have through the Faith of him.

This seems to be one great secret of this Sacrament: as appears from the words of S. Luke and S. Paul, who tells, that this Cup which we drink of, is the New Covenant in Christs blood, which was shed for the remission of sins. We are confirmed, by doing this, in that gracious Covenant; which assures us of forgiveness through his Blood. He gives us a right to those benefits (of which that is the first) which he obtained by his obedience to the death. Which is the import also of the word *communion*, used by S. Paul to express the effect of this Sacrament. 1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body

Part II. of the Holy Communion. 47

of Christ? In its full signification, that phrase denotes, not merely our being made of his Society, but our having a *Communication* of his Body and his Blood unto

us^{*}: of which we partake by eating this Bread, and drinking this Cup, in remembrance of his death for the remission of sin. And so we beseech our

* So the word *κοινωνία* is rendered in other places, Gal. 6. 6. Phil. 4. 13.

merciful Father (in the Prayer of Consecration which our Church prescribes) *that we receiving these his Creatures of Bread and Wine, according to his Son our Saviour's holy Institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood.* For after the Bread and Wine are deputed by holy prayer to God, to be used for a Commemoration of Christ's death; though they do not cease to be, what they were before, yet they begin to be something which they were not before this Consecration. That is, they become now to us, *visible signs of an inward and spiritual grace*: and do not merely figure to us the breaking of Christ's Body and the shedding of his Blood; but are a pledge of that inward and spiritual grace, which they represent. What that grace is, we are taught in our *Catechism*; when it tells us that it is, *the Body and Blood of Christ, which are verily and indeed received of the faithful in the Lord's Supper.* That is; they have a real part and portion given them in the death and sufferings of the Lord Jesus; whose Body was broken and blood shed for remission of sin. They truly and indeed partake of the virtue of his bloody sacrifice; whereby he hath obtained an eternal redemption for us. This is the meaning sure, of partaking of his Body and Blood, which are here communicated.

municated. Because this Bread and Wine do not become his Body and Blood, by ceasing to be Bread and Wine: but by tending them to us, as a *spiritual grass*. Their efficacy therefore and virtue by the divine favour is made ours. All the effects and benefits of his Passion are imparted to us by these, which in themselves are but Gods Creatures of Bread and Wine: yet by his appointment become to us the Body and Blood of his Son. In short, *there is nothing which the Body and Blood of Christ can be to the spirits of men*, but by these tokens he exhibits it to us, and gives us an interest in it. This is *spiritually to eat his Flesh and drink his Blood*; as both our Church and the ancient speak. Our souls entertain and feast themselves upon his Sacrifice; being really made partakers of whatsoever his body and blood can do for them. Which S. Gregory Nazianzen meant, I should think, when he saith, that *these*

* In his *Orat.*
Orat. Tom. 2.
Jan. 15.

giving us the fruits
 communicates to us his broken Body and his Blood that was shed. We partake of both in the same manner. *we are admitted to participate of*

*ὁ ἵστος τοῦ σώματος
 αὐτοῦ καὶ τὸ αἷμα αὐτοῦ.*
Orat. 40.

Oblations are the Communication of the Incarnation of God; and of the sufferings of God.* How doth he communicate to us his Incarnation, but by giving us the fruits and benefits of it? and so he communicates to us his broken Body and his Blood that was shed. We partake of both in the same manner. *we are admitted to participate of the secret of the sufferings of Christ* (as he speaks in another place) and by means of this Sacrament are invested in the merit of them. For it is not merely his Body and Blood, but his Body broken and Blood shed (as I said just now) which we are made partakers of. And that is as much as to say, we are partakers

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partakers of his death: the breaking of the Body and shedding the Blood, being the death of him who suffers in that manner.

And thus indeed the Bread and Wine are changed, not by abolishing their substance, but by turning them to this divine use (to which they are depured by Prayer according to Christs institution) to tender to us the spiritual grace of the broken Body and Blood shed of our Saviour. The principal part of which grace is, remission of sin. For sin being done away; death, the fruit of sin, is abolished: he graciously restores us to the privilege of immortality which we had lost: and in order to it assures us he will not fail to communicate the grace of his holy Spirit: to assist and further us in our way to everlasting bliss. We may be satisfied that he will send a living virtue into our spirits, to quicken, excite, and strengthen us, to do according to our Vows and Engagements; that so we may continue in his love, as he continued in his Fathers love, by keeping his Commandments. For this is the nature and office of all Sacramental pledges, to assure us of the good Will of God, and of his Truth in fulfilling his gracious promises. He engages to be faithful to us by giving them; as we engage our selves to be faithful to him, by receiving them. God bids us believe that we shall be accepted in his Beloved; nay, he puts us in possession of all that which the Gospel promises, and the Sacrifice of Christ on the Cross obtained to us: mercy, grace, and peace: remission of sin; the power of the Holy Ghost, and eternal life.

Thus

Thus the Prayer of Consecration runs in the ancient Liturgies: into which, though many things are soiled, suitable to the conceits of later times, yet they contain sundry expressions of Christian Devotion, worthy of those who are called the Authors of them. Bless this Bread and this Wine (saith that ascribed to S. Chrysostom) make it to be the Body and Blood of thy Son, &c. that it may be to all that partake of it, for the washing of the Soul, the forgiveness of sin, the communication of the Holy Spirit, &c. And a little after, Make us worthy to partake of thy heavenly and dreadful Mysteries, of this holy and spiritual Table with a pure Conscience, for the remission of sin, the pardon of our offences, the communication of the holy Spirit, the inheriting the Kingdom of Heaven, and confidence before thee; not for judgment or condemnation. In that also which goes under the name of S. James (to mention no more) we find these words. Be merciful to us, O God, according to thy great mercy, and send upon us and upon these gifts thy Holy Spirit, that it may sanctify and make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all those who receive them, for the remission of sin and for eternal life, the sanctification of body and soul, the bringing forth the fruit of good works, and the establishing of thy holy Catholick and Apostolick Church which thou hast founded upon the ROCK OF FAITH; that the gates of hell may not prevail against it, &c. The meaning of which words [make this Bread the Body of thy Christ, &c.] are so well expounded in the Service of the Roman Church, by the addition only of these two words [TO US] as if their forefathers had studied to prevent that gross Conceit, which now they have enter-

Part II of the holy Communion. 31

entreated*. For the Prayer there concerning the Bread and Wine is, *that they may become to us the Body and Blood of thy well-beloved Son our Lord Jesus Christ.* God doth not make them so *in themselves*, by changing their substance: but unto us, by their change from the common to this Spiritual use. Nor doth the Prayer, now mentioned, for the Holy Spirit to come and sanctify them, and make them his Body to us, &c. suggest any such thing, as a change of their substance: For the ancient Writers frequently say as much concerning the sanctifying of the Water in Baptism, by the holy Spirit: and yet it remains Water still, though it serve to the mystical washing away of sin. So do the Bread and Wine remain Bread and Wine, after the sanctifying of them, and their becoming the Body and Blood of Christ to us. They are both Bread and Wine in their substance; and the Body and Blood of Christ in the Spiritual use to which they are appointed. To that use when once they are consecrated, we have no regard at all to the substance of Bread and Wine: but only to the Body and Blood of Christ; which by doing this, are communicated to our souls, in the remission of sin, the sanctification of the Spirit, and eternal life. To conclude, *what Gregory says, who all our faith concerning Baptism, in Jam. 2. in Rom. [He not calling the Divine] Christi, p. 802. washing, nor undervalues it as a common thing, because of the Use of the water: for that which it works is great, and there are many*

* Our Writers have shewn often enough, that the fancy of Transubstantiation is not countenanced by the service of that Church which teaches it.

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wonderful effects of it] we may say concerning the Sup-
 per of our Lord; Bread and Wine are but small
 things: but in this holy use of them they are great,
 and produce admirable effects: Nay he himself
 immediately mentions this very thing, among
 others, for an example of the great benefit that
 may be received from common matters; when
 they are applied to a divine use. "This Altar, saith
 he, at which we stand, is in its nature but or-
 dinary stone; nothing different from those you
 tread upon: but being dedicated to Gods ser-
 vice, it is an holy Table; &c. And this Bread
 also, is in the beginning but common bread: but
 when the mystery hath offered it, then it is called
 and it is the Body of Christ. So the mystical Oyl
 and so the Wine, which are little worth before
 the Blessing, after the sanctification of the Spirit,
 have another kind of operation. And thus a
 Priest who the other day was a vulgar person,
 being separated by blessing, becomes a Guide, a
 Governour, a Teacher of piety, &c. And these
 things he doth, without any change at all in his body
 or form. By these examples any man may see
 that he thought, the Bread and the Wine in the
 Sacrament become the Body and Blood of Christ;
 with no more change in their substance, than there
 is in the Water with which we baptize, or in the
 Priest who ministers there or at the Eucharist. But
 that they are called the Body and Blood of Christ,
 in regard of the use to which they are sanctified,
 and are his Body and Blood, in regard of the won-
 derful effects which are communicated to the faith-
 ful in the use of them; *viz.* remission of sin, and
 all other benefits of his Passion. Now what greater favour can we desire at
 Gods hands, than to be admitted to such fellow-
 ship

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ship with him and with his Son Jesus Christ?
 What is there of equal power with this, to pos-
 sess our hearts with the love of God? Was there
 ever any so treated by him as we are? Did the
 Friends of God in ancient time receive such
 pledges of his grace and favour? Were they ever
 made thus one with him and joyned to him, by
 partaking of his Sons Body and Blood? Who would
 not give up himself Soul and Body eternally to
 him, that thinks of these things? Who can think
 he makes a dear purchase, if he give his life in
 exchange for such invaluable blessings? We should
 go to the Table of the Lord and say: "How ex-
 cellent is thy loving kindness, O God! How pre-
 cious are thy thoughts towards us, how great is
 the light of them! Who would not fear thee?
 Who would not love thee, and glorify thy
 Name? For thou hast given us
 exceeding great and precious pro- 2 Pt. 1. 4.
 mises, that by them we might be
 partakers of a Divine Nature. Thou hast sealed
 them with the Blood of thy Son: and hast made
 a new Covenant with us in
 that Blood, to put thy laws in Heb. 10. 16, 17.
 our hearts, and write them in our
 minds; and our sins and iniquities to remember
 no more. Thou hast made him an high Priest for
 ever to make intercession for us: and given him
 power and glory at thy right hand; that he
 may be able to perform all his
 Promises. Faithful is he that cal- 1 Thess. 5. 24.
 leth us, who also will do it. For
 ever, O Lord, thy word is settled Psal. 119. 89.
 in Heaven. Thy faithfulness is 90.
 unto all generations. But thou
 hast given likewise farther assurances of thy
 Mercy,

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"Mercy and thy Truth: by entertaining us at thy
 "Table; and making us partake of that Body and
 "Blood, which was offered for our sin. Enough,
 "enough, O most merciful Father! We see the
 "love thou bearest to us. We cannot desire great-
 "er tokens and testimonies of it, than these thou
 "hast given us. *All thy promi-*
 2 Cor. 1. 20. "sis in Christ, we believe, are
 "Amen; certain, faithful and
 "true. We know and are sure,
 1 Joh. 2. 1, 2. "that we have an Advocate
 "with the Father, Jesus Christ
 "the righteous; and he is a propitiation for our sins.
 "I will never doubt any more of thy good will to-
 "wards us: for I taste and feel that the Lord is
 "gracious. The Lord is gracious
 Psal. 111. 4, 5, 6. "and full of compassion: he will
 "ever be mindful of his Cove-
 "nant. He hath sent redemption unto his people, he
 "hath commanded his Covenant for ever: Holy and
 "reverend is his Name. The mer-
 Psal. 103. 17, 18. "cy of the Lord is from everlast-
 "ing to everlasting upon them
 "that fear him. To such as keep
 Psal. 130. 5. "his Covenant, and to those that
 "remember his Commandments to
 "do them. I wait therefore for thee, O Lord, my soul
 "doth wait: and in thy word do I hope. Mine eyes
 "shall be ever towards the
 Jude 2. "Lord; that Mercy and peace
 "and love may be multiplied un-
 "to me: that I may walk in the light as thou, Lord,
 "art in the light; for so shall we
 1 Joh. 1. 7. "still have fellowship one with
 "another, and the blood of Jesus
 "Christ thy Son shall cleanse me from all sin, Amen.
 VII. The

VII. The natural consequence of what hath been said concerning the love of God towards us, in sending his only begotten Son, that we might live through him, and he might be the propitiation for our sins; is drawn to our hand by St. John, 1 Epist. 4. 11. *Beloved, if God so loved us, we ought also to love one another.* This is so certain a fruit of an hearty sense of Gods merciful kindness to us, that no man ought to think he loves him, or hath any fellowship with him or with his Son Jesus, who doth not feel in himself an unfeigned affection and readiness to do good to all his Christian Brethren. By this we know that we dwell in him, and he in us (which we pray for at the Lords Table) because he hath given us of his Spirit, v. 13. That is, endued us with his own kind and gracious Nature and Disposition. Of which, that we may not fail to be partakers, he hath ordained this Sacrament to be a bond of Union between all Christians, who believe in one common Saviour, and all partake of his Sacrifice. There is no doubt, but this is one of the ends for which he invites us to this Feast, that we may profess charity to all our Brethren, and joyn our selves in a League of Friendship with them, as well as with himself. This was the intencion of publick Feasts in all Cities of the World. *Athenians* mentions such among the *Athenians*, *Lacedemonians*, and *Cretians* *. *Whose Law-givers had appointed common entertainments, at which the Citizens met in one place, that they might be more firmly linked*

* Lib. 9. *Deipnosoph.* cap. 1, 2. *ἐν κοινῇ δεῖπνον* & *ἀσπάζεσθαι*.

together, and not espouse any private interest. Many other besides these he there remembers: as which they thought it of great import that all should appear and present themselves. For he immediately adds the Saying of an ancient Poet, who admonished them, *That Friends and Companions should not long abstain from these Feasts, be-*

cause this was a most lovely
 ||—*ἀνάμνησις* Commemoration || (the very
 ἡ ἡμετέρα *word used by our Saviour at*
 ἡμετέρα *the institution of this Feast*
 ἡμετέρα *of his)* They commemorated,

I suppose, the common benefits that had been bestowed on them, the famous Acts of their Ancestors, and the marvellous Victories and Deliverances which they had obtained: whereby they were engaged to love and unity, without which they could never hope to remain so happy. Such Meetings (besides those ordained by the Law) there were, among the Jews, that lived in the same neighbourhood: who maintained society and friendship by eating of the same food in the evening of the

* Mentioned by Sabbath. Which was as much
 Dr. Lightfoot in as to say (as Maimonides his
 1 Cor. 10. words are *) *we are mingled*

together, or associated; there is
one food for us all: no man intrudes on his neigh-
bours property. But as there is one equal right to us
all in this common place, so there is a several right to
every one in the place which is peculiar and proper to
himself. Thus our Companies and Fraternities
 have their Common Halls and Feasts also: which
 were appointed for nothing else, but that they
 might the better maintain love and kindness, a-
 mong the Brethren of the Society. In like man-

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met this Divine Feast of our Saviours institution, was attended with that of charity: in which the poor were entertained as Christian Brethren together with the rich; for the continuing and promoting of friendship, unity, and peace among them all. Nay, this Feast it self was designed, without all question, for this purpose, as well as others: that all those who met at the same Communion, might be joyned together in the strictest bond of holy friendship, by partaking all of one Bread, and drinking of one Cup. So *S. Paul* teaches us, *1. Cor. 10. 17. For we being many are one bread, and one body: for we are all partaking of that one bread.* As the Bread was broken to commemorate the sufferings of Christ, whose Body was broken for our sins: so it was broken also to be distributed among all the Communicants, in token that they were but one Body; Members of the same Christ, and members one of another. As it was a Feast, their eating at the same Table declared their friendship and charity: but their eating there of one and the same Loaf (which represented the Body of Christ) more effectually declared it; and engaged the holy Brotherhood to greater unity and closeness of affection. It is well observed by *S. Chrysostom*, That it was not
** Rom. 18. in*
 lawful for the people among *2. Cor. 9. 647.*
 the Jews to partake of that
 part of the Sacrifice which was given to the Priests. But they had their portion to themselves, and the Sacrificer with his Friends another portion different from the Priests. But now it is not so, saith he: *One and the same body, and one and the same cup is given to all: To teach us that we are one body differing no more one from another, than members*

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doth from member in the same body. And therefore we are not to throw all upon the Priests, but every one is to take care of another; and contrive as much as he is able the good of the whole Church. I will

* Epist. ad Mag- only add the words of S. Cy-
num, pag. 151. prian*. Who saith, The Lords
Edit. Regal. Sacrifices declare the Christian
Unity, knit together in a
firm and inseparable charity.

For when our Lord called the bread which is kneaded together, and made up by the union of many corns, his body; he denoted Christian people. And when he calls the wine, which is pressed out of many grapes, and gathered together in one, his blood; he signifies also his flock, coupled by the mingling together of an united multitude. From whence it is manifest to all that will not shut their eyes; that he took the Bread to be Christ's Body, not only as it represents Christ, but all the Faithful together with him. Which

appears more fully from the
Epist. ad Cori- long discourse he makes in
thian 63. p. 103. another place, concerning
the mixing of Water to-

gether with Wine in the Cup of the Lord, as the custom then was. "Waters, saith he, in the
"holy Scripture signifie many People and Nati-
"ons: which we behold also contained in the
"Sacrament of the Cup. For since Christ bare
"us all, who likewise bare our sins, we see the
"People to be understood by Water, as the Wine
"shews us the Blood of Christ. Now when the
"Water in the Cup is mingled with the Wine, the
"People is made one with Christ: and the multi-
"tude of Believers is coupled and joynd toge-
"ther with him in whom they believe. Which

"conjuncti-

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" conjunction of Water and Wine is so mingled,
 " in the Cup of the Lord, that they cannot be se-
 " parated one from the other, &c. So that in Sa-
 " crificing the Cup of the Lord,
 " the Water alone cannot be * He is disputing
 " offered *, no more than the against those who
 " Wine alone. For if one of- used only Water
 " fer Wine alone, it begins to in this Sacra-
 " be the Blood of Christ without ment.
 " the People: if Water alone, it
 " begins to be the People without Christ. But when
 " both are mingled and joyned together by such
 " an union, that they cannot be known one from
 " the other, then the Spiritual and heavenly Sacra-
 " ment is perfected. It is just so likewise in the
 " other part: the Body of the Lord cannot be
 " Meal alone or Water alone, but both must be
 " made one, and coupled together, and make up
 " one solid Loaf. By which Sacrament also our
 " People is shewn to be made one. That as many
 " corns being gathered together in one, and knead-
 " ed and mixed together, make one Loaf: so in
 " Christ who is the Bread from Heaven, we may
 " know there is one Body, to which our number
 " is joyned and united. From which words we
 " may clearly discern (that I may touch on this by
 " the way) that he did not believe the Wine in this
 " Sacrament was turned in substance into the Blood
 " of Christ, but only in representation and use. For
 " it began to be his Blood, when it was offered to
 " God, just as the Water began to be the people
 " and flock of Christ. He uses the same words of
 " both. And therefore if we say, he thought the
 " Wine was changed from its own nature into the
 " very substance of Christs Blood: we may as well
 " say, he believed the Water to be changed from
 " being

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being water, and to be made the very substance of his Church or People. In the like manner we may discourse concerning the Bread, which, in his opinion, is so made Christs Body, that it is also the body of the Church. For that is represented, he saith, together with Christ, by the Flour and Water made into one Bread.

But not to trouble our selves any further with Disputes, let us therefore, when we partake of the Table of the Lord, think, that as thereby we are made one with Christ, so we are joynd in the closest Union one with another. And let us remember when we are making our selves ready for this heavenly Feast, that as we are going to commemorate the dearest love of our Lord, and to profess our love to him: so to engage our selves to the heartiest love towards all the Members of the same Body; to enter into a Covenant one with another (as well as with him) by eating of the same Bread and drinking of the same Cup; that we will never fall out any more; much less hate, malign, or do despite, and injuries one to another: but live for ever in the peace of God; in unity and godly love. O that this holy use of this Sacrament were more seriously regarded and laid to heart! It would make a marvellous change in the face of Christs Church; if all that partake of his Table, did cordially embrace as loving friends, and resolve to remain in an inseparable affection. For Love or Brotherly charity is the fulfilling of the Law; and would certainly secure all those duties, which we owe to our Neighbour, as S. Paul shews, *Rom. 13. 8, 9, 10.* If our hearts were filled with it, we should not only be preserved from doing of him harm: but it would make us do him good.

By

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By giving and communicating to his necessities; and by forgiving him, and passing by his injuries, trespasses and offences: under which two heads, are comprehended all the offices of brotherly charity. We have our Saviours word for it, that if this heavenly virtue were but planted in our breasts, all other Christian virtues would presently shine in us and adorn our souls. For he compares this loving and kind disposition, free from all base selfishness and covetous desires (which look only at their own particular profit) to the eye in our head: which when it is clear and pure, the whole body is full of light, *Matth. 6. 22.* And therefore the oftener we come to the Lords Table, with this end, among other, in our aim, the better Christians we shall grow. We shall preserve this light that is in us, from growing dim: and renewing our friendship at this Feast (to which the Lord invites both high and low, rich and poor) we shall neither despise, nor envy, nor bear ill will, nor be hard-hearted one to another any more. Nay, our light will so shine before men, that they seeing our good works, will glorify our Father which is in Heaven.

It is a Maxim (I observe) among Politicians, That a great Person or Governour should feast or entertain but seldom; upon some special occasions: because it is uncertain whether he shall procure by it favour or envy. Some may think themselves neglected; and others think themselves disparaged, who are not able to give the same entertainment. But our Lord upon the same contra-

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ry reasons, invites us frequently to his House and Table: because he loves all, and makes no difference, upon account of men's outward estates; and expects nothing at all again, but that all his Guests would love one another, with a sincere heart, and unfeigned affection. The great he would engage not to scorn the meaner sort; and the meaner sort not to envy the great. He would oblige the rich to be merciful and liberal; and the poor to be thankful and contented. The weak in knowledge not to judge the strong; and the strong not to despise the weak: but all to live together as loving Brethren and Members of the same Body. That is, they may have the same care and for another. And whether one Member suffer, all the Members may suffer with it: or one Member rejoice, all the rest may rejoice with it. And whatsoever differences may arise, he conjures them, by all that is sacred and dear to them; that they fall not out, nor make any quarrels: much less divide and separate themselves one from another; or do any thing that may spoil the harmony and consent of their affections, together with the comfort of their lives and the beauty of his Church.

Psalm 133. 1, 3. "O how good, how pleasant it is (should every one say when he is at this Feast) for Brethren to dwell together in Unity! Heaven and Earth are pleased with this happy agreement and sweet accord: Here the Lord commandeth a blessing, even life for evermore. Never will I make any jar in this heavenly consort. Nothing but love, nothing but love, shall possess that heart, in which thou O Lord of love, art pleased to inhabit. I will lovingly enter into these holy bonds of friendship."

"and"

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and peace. I tie my self here inseparably to all
 my Brethren. I embrace them all in every place
 with an open and enlarged heart. I will ever
 endeavour to keep the unity of the Spirit in the bond
 of peace: and with love not in word nor tongue, but
 in deed and in truth. And O that we could see
 that Holy Spirit, which gathered so many Nati-
 ons, and Tongues, and People of sundry sorts,
 into one body of the Church; descending once
 more to joyn together all Christian hearts. Come
 Holy Ghost, and draw us all to unity, concord
 and peace. That as there is Eph. 4. 3, 4, 5.
 one Lord, and one Spirit, and Acts 4. 32.
 one Baptism, and our hope of 1 Cor. 1. 10.
 our calling; so the multitude
 of Believers may be of one heart, and of one soul;
 O blessed Jesus, who when thou ascendedst up
 on high gavest gifts to men, yea, to the rebelli-
 ous also; renew thy ancient bounty to thine Uni-
 versal Church. Visit our minds, and inspire us
 with heavenly grace; that we Phil. 2. 2.
 may be like minded, having
 the same love, being of one as-
 pired, and one mind. That
 so at last there may be but
 one voice also: that we 1 Cor. 1. 10.
 may all speak the same thing;
 and that there be no divisions among us: but that
 we be perfectly joyed together in the same mind,
 and in the same judgment. Now the Lord of peace
 himself give us peace always,
 by all means. Now the God of 2 Thess. 3. 16.
 patience and consolation, grant
 us to be like minded one to-
 wards another, after the exam-
 ple of Christ Jesus: that we Rom. 15. 5, 6.
 may

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may with one heart and one mouth glorify God, even
 the Father of our Lord Jesus
 Christ. And the Lord make us
 to increase and abound in love
 one towards another, and towards all men: so that
 we may stablish our hearts unblameable in holiness
 before God even our Father, at the coming of our
 Lord Jesus Christ with all his Saints, Amen.

Coloss. 3. 12, 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

VIII. Now what is there that will more cer-
 tainly accomplish our wishes, and make us love
 our Brethren, do them good and forgive them,
 than a grateful sense of all Gods benefits to us,
 who are less than the least of them? This will
 provoke us to love and to good works: and make
 us not to be weary of well-doing. It will perfect
 our hearts to render something back again to
 him from whom we have received all: and what
 he needs not himself, to bestow on his Members,
 who were as dear to him as his life. And there-
 fore S. Paul, I observe, after he had made a pas-
 sionate exhortation to the Colossians to put on
 bowels of mercies, kindness,
 Coloss. 3. 12, 13, long-suffering, forbearing, and
 14, 15, forgiving one another, if any
 man had a quarrel against any

and above all to put on charity, and to let the peace
 of God rule in their hearts, to which they were called
 in one body: immediately adds in the close of all
AND BE YE THANKFUL. As if he thought
 that this would secure all the other: as they do the
 rest of our duty. And for this very purpose hath
 our Saviour instituted this holy Feast, that our
 hearts may be raised to Praise and give thanks to
 the Father of mercies with the devoutest affection.

NOT

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not only when we are there, but at all times and in all places. This is a thing that cannot be omitted at this Feast, without spoiling the very nature of it. It is not what our Lord appointed it to be, if this be wanting. With this we begin; with this we continue; and with this we conclude this holy Action. Nay, it is *Thanksgiving*; with prayer to God, by which the Bread and Wine are sanctified, that they may become to us the Body and Blood of Jesus Christ. And (to say no more) it is so much of the essence, as we speak, or being of this Action, that it hath been the name of it for many, if not for all Ages. We find this Sacrament called the *Eucharist*, that is, *Thanksgiving* in the most ancient Writers which would make one think this was the name belonging to it in the Apostles time. And indeed S. Paul calls it the Cup of blessing, which is the very same with *Thanksgiving*. For, if you observe it, the Evangelists use these words indifferently when they speak of the institution of this holy Feast. S. Matthew, and S. Mark say that he took the Bread, and *blessed*; and he took the Cup, and *gave thanks*. S. Luke and S. Paul only say, he took Bread, and *gave thanks*: and the Cup in like manner. And thus they speak also in another matter, concerning common food: which will help to explain this business. S. Luke saith, Christ looked up to Heaven, when he took the five loaves and two fishes to feed the multitude, and *blessed* them, Luke 9. 16. S. Matthew and S. Mark say only, that looking up to Heaven *he blessed*, viz. his Father, who is in Heaven, Matth. 14. 19. Mark 6. 41. And S. John's words are, that he distributed them, *when he had given thanks*, John 6. 11. From whence

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whence we may conclude these two things. *First*, that *blessing and giving thanks* are the very same in their language, or include one the other: which may be further confirmed from 1 Cor. 14. 16. *Secondly*, that though this *blessing* or speaking good of his Name, and *thanksgiving*, be directed immediately to God: yet the Creatures for which we bless and thank him, partake of the blessing, and become the better to us. For so the Loaves and Fishes were blessed, by our Saviour's blessing God. And so we say in common speech, that before we eat we should *bless the Table* (or those good creatures that are before us;) because by thanking God for them, he grants them to our

* See 1 Tim. 4.

4: 5.

use, with his good will and blessing *. And in like manner as the last Supper of our Lord, he blessed the Bread and Wine, by giving thanks, and blessing God, to be to his Disciples the dearest blessings, and pledges of his singular love. And thus we are to conceive it is at this day: by the blessing and thanksgiving of him that ministers at this holy Feast, to which all the People say, *Amen*, and joyn their hearty consent, those creatures of Bread and Wine are sanctified and blessed, to those ex-

* Thence Justin Martyr calls them *ευχαριστία*, in English, *Thanksgiving's food* or food hallowed by thanksgiving, &c.

1st. 2.

1st. 2.

1st. 2.

cellent uses, which I have already named *. For thanksgiving and blessing suitable to this occasion (if nothing else were added) include the most powerful prayer to God, that by receiving this Bread and Wine in remembrance of his Son Jesus, he would make us partakers of all the benefits, which

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which he procured by dying for us. And therefore you ought to be very careful of this as a principal part of your duty here: to lift up your hearts, when the Minister calls upon you, unto our Lord God: and to give thanks and praises together with all the heavenly Hosts to the Father Almighty, who of his tender mercy gave his only Son Jesus Christ to suffer death upon the Cross for our redemption, &c. And be sure to say Amen to that prayer which presently follows in our Service (for the clearer understanding of the use to which the Bread and Wine are depured, and of the means whereby they come to be so: which is the divine blessing) that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. Nay, all the time of this holy Solemnity, Praise and Thanksgiving are to be intermixed with every part of the Action: to make it the more effectual to us. We cannot commemorate him, as I told you, without enrolling and magnifying his Name, and making our acknowledgments to him. And how can we remember his making his Soul an offering for sin, without special thanks unto him for so great a kindness? We ought to profess our selves Christians, with the height of joy and gladness of heart. To bless him for the gracious Covenant into which he receives us. To vow our selves unto him with the most solemn thanks, that he will accept such poor things as we are to be his servants. And to make a grateful mention of all the benefits he hath bestowed on us, and intends unto us; and to all our Christian Brethren: whose concerns should be very dear unto us, as well as our own. And truly

truly the ancient Church were so much in love with this duty, that they gave thanks to God, for all good things; the benefits we enjoy by all his Creatures: as well as for our redemption by his Son Jesus. Because this Feast accompanied that of Charity; in which, their bodies were fed, as in this, their Souls; and because of the offerings they then made of some of the Fruits of the Earth (as we do now of money in lieu of them) for an acknowledgment to God, that he was the Author of all the blessings which they enjoyed. But this always made the principal part of their acknowledgments, that God had sent his Son into the World to save sinners. And therefore (as our Church teaches us in the Exhortation just before the Communion) *above all things we must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the Death and Passion of our Saviour Christ, who God and man who did humble himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life.*

It is certain that it was not common Bread and Wine which the ancient Christians prayed might become the Body and Blood of Christ to them: But Bread and Wine first sanctified, by being offered to God with thanksgiving, and presented to him with due acknowledgments — *Offerimus tibi cum gratiarum actione et creatura istius* — that he was the Lord and giver of all things. After which followed a thankful mention of the great love of God in sending

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sending his Son to redeem Mankind by his death, represented by that holy Bread and Wine broken and poured out, in commemoration of his Passion. This was the principal thing of all, which our Church therefore expressly puts us in mind of, in the words now recited: and distinctly acknowledges in the Prayer of Consecration. As for the other, that also is to be understood when you see the Bread and Wine set upon Gods Table by him that ministers in this Divine Service. Then it is offered to God; for whatsoever is solemnly placed there, becomes by that means a thing dedicated and appropriated to him.

And if you observe the time when this Bread and Wine is ordered to be placed there, which is immediately after the Alms of the People have been received for the Poor, you will see it is intended by our Church to be a thankful oblation to God of the fruits of the Earth. And accordingly all that are there present, when they behold the Priest thus preparing the Bread and Wine for Consecration to an higher Mystery, should secretly lift up their Souls to God in hearty thanksgiving, and offer him the Sacrifice of praise for these and all other such like benefits: desiring him to accept of these gifts, as a small token of their grateful sense that they hold all they have of him, as the great Lord of the World. And so we are taught to do in that Prayer which immediately follows in our Liturgy, for the whole state of Christ's Church, and wherein we humbly beseech him, to accept not only our Alms, but also our *Oblations*. These are things distinct: and the former (Alms) signifying that which was given for the relief of the poor; the latter (*Oblations*) can signifie nothing else but (according to the style of the ancient Church)

Church) this Bread and Wine presented to God, in a thankful remembrance of our food both dry and liquid (as *Justin Martyr* speaks) which he, the Creator of the World, hath made and given unto us. But above all we must be sure to offer our devoutest acknowledgments for that gift of gifts, the Son of God dying for us: without which thanksgiving, to speak the truth, we do not do that which Christ commanded, and so cannot hope for the blessing he hath promised. Hear *S. Chrysostom* (instead of all that treat of this matter) who excellently declares the manner and reason of

Thanksgiving, in a Sermon of *Homil. 25. in Mat.* his upon the Eighth Chapter *94g. 178. Edit.* of *S. Matthew*. "A perpetual
"Do. "all memory, saith he, and

"thanksgiving for a good
"turn, is the best way that can be found, to secure and preserve it to us. And therefore the
"dreadful Mysteries and full of Salvation, which
"we celebrate in every Assembly, are called the
"Eucharist: because they are a commemoration of
"many benefits, and shew forth the principal parts
"of divine Providence, and dispose us always to
"give him thanks. For it to be born of a Virgin
"was a great wonder: what was it to be crucified, to shed his Blood for us, and to give himself to us for a Feast and a Spiritual banquet?
"what shall we call this? where shall we place
"it? we can do no less than give him thanks perpetually. Let this preclude both our words and
"works: and let us give him thanks not only for
"our own good things, but for those of others.
"For by this means we shall destroy envy, and
"kind charity faster, and make it more genuine
"and of a kindly nature. For a man will not be

"able

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able to envy them any more, for whom he gives
 thanks unto his Master. And therefore the
 Priest, when this Sacrifice is in hand, bids us
 thank God for the whole world: for what is past,
 and what is present, and for those things that are to
 come. This sets us free from the Earth, and
 translates us to Heaven: and of Men makes us
 Angels. For they making a Quire gave thanks
 to God, for the good things he bestowed on
 us, saying, *Glory be to God in the highest, on earth
 peace, good will towards men.* Thou wilt say
 perhaps, what are they to us? they live not up-
 on the earth, nor are men like unto our selves.
 It is all one for that; this signifies very much
 to us. For we are taught hereby to love our
 fellow-servants, so as to account their happiness
 to be our own. Let us do so then; giving
 thanks perpetually for our own blessings, for
 others; for little, for great: or rather there
 are none little that come from God. And that I
 may pass by other things, which are more than
 the sand for multitude; what is there compara-
 ble to this dispensation? For that only begotten
 Son of his who was more precious to him than
 all things besides, hath he given for us enemies.
 And not only given him; but after that gift,
 set him before us on our Table: doing all things
 himself for us: both to give, and then to make us
 thankful for his gifts. For Mankind being ge-
 nerally ungrateful, he undertakes throughout,
 and doth all things for us himself. And what he
 did for the Jews, putting them in mind of his be-
 nefits, from PLACES, and TIMES, and
 FEASTS; that he hath done here: from a kind
 of Sacrifice, calling us into a perpetual remem-
 brance of the good he hath wrought for us: None
 labours

"labours so much that we should be approved, and
 "great and ingenuous, as God who made us. And
 "therefore he doth us good oft-times even against
 "our will: and gives us many good things which
 "we know not of.

It is but reason then that whatsoever we do in
 word or deed, we should do all in the Name of our
 Lord Jesus Christ: giving thanks to God and the Fa-
 ther by him, Coloss. 3. 17. which Theodoret refers to
 this business. There being those, saith he, that re-
 quired them to worship Angels, the Apostle returns the
 contrary: that they should adorn their words and
 deeds with the memory of our Master Christ; and send
 up thanksgivings to God the Father by him, and not
 by Angels. To him we should address all our
 Services, in a grateful remembrance of his love
 in Jesus: and, as our Communion-Book excel-
 lently expresses it, we should give him (as we are
 most bounden) continual thanks, submitting our selves
 wholly to his holy will and pleasure, and studying to
 serve him in true holiness and righteousness all the
 days of our life. But especially when we go to
 this holy Communion, we should enter into his
 gates with thanksgiving, and into his courts with
 praise: we should be thankful unto him and bless his
 Name. Saying, "Great is the Lord,
 Psal. 145. "and greatly to be praised: his great-
 ness is unsearchable. Great and mar-
 Revel. 15. "vellous are thy works, O Lord God
 "Almighty, just and true are thy ways,
 Psal. 106. "thou King of Saints. Who can utter
 "the mighty acts of the Lord? who can
 100. 3. "show forth all his praise? He made
 "us, and not we our selves: we are his
 "people and the sheep of his pasture.

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" He holdeth our souls in life, and keepeth
 " our eyes from tears, and our feet
 " from falling. Thou, Lord, preserve
 " man and beast. Thou givest food to
 " all flesh. The eyes of all wait on thee,
 " and thou givest them their meat in
 " due season. Thou openest thy hand,
 " and satisfiest the desire of every living
 " thing. O magnify the Lord with
 " me, and let us exalt his name together.
 " O give thanks unto the Lord, for he is
 " good, and his mercy endureth for ever.
 " O give thanks unto the God of gods:
 " for his mercy endureth for ever. Who
 " remembered us in our low estate: for his mercy en-
 " dureth for ever. And hath redeemed us from our
 " enemies: for his mercy endureth for
 " ever. I will praise thee with my
 " whole heart: The high praises of God
 " shall be in my mouth. Who hath raised
 " up a mighty Salvation for us: and
 " hath not spared his own Son, but de-
 " livered him up for us all. Who hath
 " obtained for us an eternal redemption:
 " and given us all things that pertain
 " unto life and godliness, through the
 " promise of him that hath called us
 " by a glorious power. Bless the Lord,
 " O my soul, and all that is within me
 " bless his holy name. Bless the Lord,
 " O my soul, and forget not all his benefits,
 " giveth all thy iniquities: and healeth all thy dis-
 " eases. Who redeemeth thy life from destruction:
 " and crowneth thee with loving-kind-
 " ness and tender mercies. I will praise
 " the Lord with my whole heart.

116. 8.

66. 8.

36. 6.

144. 13

16.

34. 3.

130. 1. 2.

23. 24.

138. 1. 2.

149. 6.

Rom. 8. 32.

Heb. 9. 12.

1 Pet. 1. 3.

Psal. 903.

1. 8.

139. 1.

Psal. 111. 1.

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144. 2. the assembly of the upright and in the
 Congregation. While I live will I
 praise Thee Lord: I will sing praises
 unto my God, while I have any being.
 145. 26. My mouth shall speak the praise of the
 Lord: and let all flesh bless his holy
 name for ever and ever.

Thus I am come to a conclusion of the second part of my Discourse; concerning the Nature, End, and Use of this Holy Sacrament. The sum of what hath been said is this: It is an holy Feast in Commemoration of our Lord Christ, especially of his Death. In which we, for our part, make a solemn Profession of his Religion; and tie our selves in the strictest Covenant to follow him unto the death, and to live in love and charity with all our Christian Brethren. And he, for his part, makes a representation of his dying love to us, and confirms the continuance of it; giving us pledges that he will make us heirs of all the blessings, which were the purchase of his Body broken and Blood shed for us. So that when the Minister gives the Bread and the Cup to us, we should think that Christ by him gives us tokens and assurances of his continued and everlasting love and kindness. And when we take, eat and drink that which he gives us, we should look upon it, as expressing our consent to continue his faithful Disciples, in hope of that eternal life, which God that cannot lie, hath promised to us.

In short, the whole Action is the renewing of a Covenant between Christ and us. Be by giving, we by receiving, engage our selves to perform our mutual promises. Be his promises, of giving us pardon,

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pardon, power to do well, and humbled hearts
And we our promises of loving God with all our
heart and soul and strength: and our neighbour as
our selves. All which we are to reflect upon, with
the greatest love to God and our Saviour; with
thanksgiving, blessing, and praise; and with all
humble confidence that it shall be so: as according
to his Word.

To promote which ends I have concluded every
particular Head of this Discourse with a brief Me-
morial which may be used in this manner.

The First of them may serve to excite our de-
vout affections before we go to Church; or, when
we have placed our selves conveniently, just be-
fore the Communion begins; or while the com-
pany are making their oblations to God. The
Second will be proper immediately after the Con-
secration, while the Minister is receiving himself,
and giving the Communion to the other Ministers
that may be there present with him. The other
Six, half of them may be used after we have re-
ceived the Bread; and the other half after we
have received the Cup. Or if any desire a more
condemning form of Devotion, whereas to lift up
their Souls to God immediately after their recei-
ving, they may reserve those till they retire from
the holy Table to their Seats again; and in this
manner address themselves to him just after the
receiving of the Bread.

according to his abundant mercy, &c.

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1 Pet. 1. 3. began us again unto a lively hope by
the Resurrection of Jesus Christ from the
Col. 1. 22. dead, who hath reconciled us in the
13. 14. body of his flesh through death, to pre-
sent us holy and unblameable and irre-
provable in his sight. Blessed be God who hath deli-
vered us from the kingdom of darkness, and translated
us into the kingdom of his dear Son. In whom we
have redemption through his blood, even the forgive-
ness of our sins: I love thee, O Lord, I love thee, I de-
vote my self most willingly unto thee. I will ever
cleave unto thee, and give all my brethren, with full
led purpose of heart: Search me, O God,
Psal. 139. and know my heart: try me and know
23. 24. my thoughts. See if there be any wick-
ed way in me: and lead me in the way
Psal. 23. everlasting. For though I walk through
45. 6. the valley of the shadow of death, I will
fear no evil: for thou art with me. Thy
power, and thy care of thy flock: thy
104. 33. comfort me. Surely goodness and mercy
34. shall follow me all the days of my life:
and I will dwell in the house of the Lord
for ever. I will sing unto the Lord as long as I live.
I will sing praise to my God, while I have my being:
thy meditation of him shall be sweet: I will be glad
in the Lord, and let all the people praise
67. 8. thee, O God, let all the people praise
thee. O that men would praise the Lord
for his goodness, and for his wonderful
107. 21. works to the children of men. Let them
22. sacrifice the sacrifice of thanksgiving,
and declare his works with rejoicing.
117. 20. For his merciful kindness is ever new
and more towards us, and his truth ex-
tendeth for ever. Praise ye the Lord.

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Or thus.

Lord, what is man that thou art so mindful of him, or the son of man that thou thus visitest him! Thou hast made him a little lower than the Angels, and crowned him with glory and with honour. Thou hast given him dominion over the works of thy hands, and hast put all things under his feet. Many, O Lord my God, are thy wonderful works which thou hast done; and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: as I would declare and speak of them, they are more than can be numbered. Sacrifices and offering thou wouldst not: but a body hast thou prepared for thy Son Jesus; who hath done thy will, O God: and made himself an offering for sin: and made us one body with himself. Blessing, and honour, and glory, and power be unto thee, O Lord God Almighty; and unto thy Son for ever and ever. I offer up my self entirely both soul and body, unto thee. I consecrate myself here most faithfully to thy service. I delight to do thy will, O my God: yea, thy law is within my heart. Withhold not thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. Drive my heart to fear thee, O Lord: fill me with all thy fulness, O God: and approve all things with fervent equity. That I pray; that my heart may abound yet more and more in knowledge and in all judgment; that I may approve things that are excellent; that I may be sincere, and without offence till the day of Christ, being filled with the fruits of righteousness,

Psal. 8. 4, 5.

Psal. 40. 5.

Heb. 10. 5.

Psal. 40. 8.

Phil. 1. 9,

10, 11.

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which are by Jesus Christ unto thy glory and praise.
I am thine, save me multiply grace, mercy and
peace upon me unto eternal life. For
Ps. 68. It is thou, O God, that givest strength
etc. and power unto thy people. Blessed be
God.

Immediately after the receiving of the Cup, they
may lift up their hearts and say,

Blessed be the God and Father of our
Eph. 1. 3. Lord Jesus Christ, who hath blessed us
7, 8. with all spiritual blessings in heavenly
things in Christ: in whom we have
redemption through his blood, the forgiveness of sins,
according to the riches of his grace, wherein he hath
abounded towards us in all wisdom and
Psal. 104. prudence. O Lord, how manifold are
24, &c. thy works! in wisdom hast thou made
them all. The earth is full of thy riches:
and so is the great and wide sea, wherein are man-
ners invisible. These wait all upon thee: that
they mayest give them their meat in due season. When
S. 10. thou openest thine hand, and they are filled
1 Cor. 2. 9. with good. But eye hath not seen, nor
10. ear heard, neither did enter into the
heart of man, the things which thou
hast prepared for them that love thee.
Eph. 3. 9. And hath now revealed to thy holy ap-
tles and Prophets by the Spirit, ac-
cording to thy eternal purpose in Christ
Jesus our Lord, who for us and for our salva-
tion, came down from heaven; and
1 Joh. 3. was manifested in flesh to destroy the
8. 11. works of the devil; and died for us
Rom. 4. 25. once, to raise again for our justification
ascended!

Part II. of the holy Communion. 79

ascended up on high to give gifts unto
men; and is at the right hand of God to
make intercession for us; Angels, autho-
rities, and powers, being made subject un-
to him; and sent forth to minister for
them who shall be heirs of salvation.
O the unspeakable riches of Christ! in
whom are hid all the treasures of wis-
dom and knowledge. I submit my self
unto thee, O thou Prince of life, and Lord of glory:
unto thee I will live henceforth, and not unto my self:
and if for thee I must die, the will of
my Lord be done. Thy servant is better
than life: in thy presence is fulness of
joy, and at thy right hand are pleasures
for evermore. Lord, increase my faith;
strengthen my hope; raise my love to a
greater height; and make patience to
have its perfect work: that I may not
lose my life unto the death. But the
tryst of my faith, though it be tryed by
fire, may be found pure praise, and ho-
nour, and glory at thy appearing. And
O that our hearts may be comforted, be-
ing knit together in love: that we may
be true kind, tender-hearted, forgiving
one another, as thou, O God, for Christ's
sake hast forgiven us. That so, with united minds
and affections, we may be still praising
thee, and saying: Blessed be the Lord of
Heaven and Earth, who only doth won-
derous things. Still blessed be his glo-
rious Name for ever, and let the whole earth be filled
with his glory: Amen, and Amen.

Eph. 4. 8.

Heb. 7. 25.

1 Pet. 3.

ult.

Heb. 1. ult.

Eph. 3. 8.

Col. 2. 3.

Col. 2. 3.

Col. 2. 3.

Col. 2. 3.

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Col. 2. 3.

Col. 2. 3.

Col. 2. 3.

Col. 2. 3.

Do The Nature and End Part II.

On thus.

- Eph 3. 18, O the breadth, and length, and depth,
 19, and height! O the love of Christ Je-
 Phil. 2. 7, sus our Lord, which passeth knowledge?
 2, who made himself of no reputation; but
 took upon him the form of a servant: and
 humbling himself, became obedient unto death, even
 the death of the cross, for us miserable
 Revel. 5, sinners. Worthy is the Lamb that was
 slain, to receive power, and riches, and
 wisdom, and strength, and honour, and
 glory, and blessing. For he hath wash-
 ed us from our sins in his blood, and
 1 Pet. 2. 5, hath made us Kings and Priests un-
 to God: to offer up spiritual Sacri-
 fices acceptable to God by Christ Jesus. Behold, O
 Lord, an heart that offers up its self unto thee, in love
 unfeigned. I absolutely resign my will to thy holy will
 and pleasure. Not my will, but thy will be done.
 And praised be God who hath made a new Covenant
 with us in the blood of Jesus: who
 Col. 1. 20, hath by him reconciled all things to him-
 self, both in heaven and in earth: and
 hath now renewed unto us the assurance of his conti-
 nued love. Unto thee, O God, do we
 Psal. 73. 1, give thanks: unto thee do we give
 thanks: for that thou art near unto
 us, thy wondrous works declare. The
 Psal. 20. 3, Lord remember all our offerings, and
 accept our Sacrifices. Grant us accord-
 Col. 1. 9, ing to our hearts desire, and fulfil all
 10, 11, our petitions. That we may be filled
 with the knowledge of his will, in all
 wisdom.

Part II. of the holy Communion. 81

wisdom and spiritual understanding : and may walk worthy of him unto all pleasing, being fruitful in every good work, and increasing in knowledge : strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness ; giving thanks continually to the Father of mercies : who hath made us meet to be partakers of the inheritance of the Saints in light. Now unto the King 1 Tim. 1. eternal, immortal, invisible, the only 17. wise God, be honour and glory for ever and ever. And let all the people say, Psal. 106. Amen. ult.

Some perhaps may still desire a more compendious sort of address to God our Saviour, immediately after they have communicated : for whose sake I shall add these two following. As soon as the Minister hath pronounced those words, Feed us him in thy heart by Faith with thanksgiving, they may say,

I believe, O blessed Jesus, that thou art the Lord of Heaven and Earth ; the Prince of life, and the King of glory. I most heartily thank thee, that thou wast pleased to stoop so low, as to visit us poor dust and ashes, yea, vile and miserable sinners. Blessed be thy goodness which moved thee to do a great deal more : to humble thy self to the death, even the death of the Cross, that we might be lifted up to immortal life. I devote my self everlastingly to thy love and obedience. I consent to all thy holy Gospel : desiring that all the dwellers upon earth would praise and serve thee. Let all Nations come and worship before thee.

Evangel.

Let c.

82. The Name and End Part II.

Let all gratefully call thee blessed, and show forth
thy dying love; while the Sun and Moon endure: To
the glory of God the Father. Amen, Amen.

At the giving of the Cup, let them attend to
those words: Drink this in remembrance that Christ's
Blood was shed for thee, and be thankful: and
say,

I do remember with all thankfulness, thy most mer-
ciful love, O my gracious Lord and Saviour: and
the remembrance of it is dearer to me, than the posses-
sion of thousands of gold and silver. I will never for-
get thy merciful kindness, which is so great towards
me: but be always shewing forth thy praise; and gi-
ving thanks to the Father of mercies, who hath raised
up such a mighty Salvation for us. Blessed, for ever
blessed be his incomprehensible love which gave his only
begotten Son to die for us, that we might live through
him! Therefore I will not live to my self, but unto
him that died for me. Behold, and accept, O God,
our hearts, that entirely vows it self unto thee; and
delights to do thy will. Preserve me everlastingly in
thy love, and in unfeigned love to all my brethren.
Let thy mercy, O Lord, be upon me, according as thy
hope is in thee. Amen.

But when you have cald your hearts a little in
these expressions of faith; love and grateful re-
membrance of our Saviour's kindness: you will
still find room for more devout effusions of your
souls in some holy passion or other while you are
at this Feast. Either before or after you have
taken at the Table of the Lord (while the rest of
the

Part II. of the holy Communion. 83

the company is communicating) there will be time to entertain your selves with sundry pious thoughts and meditations; which I shall briefly suggest unto you in the next part of this Treatise that now follows. The intention of which, I told you in the beginning, should be to instruct you in a plain and easie method; how to partake of this holy food with the greater fruit and delight also.

PART

[illegible]

H

THA

PART III

*Containing a familiar way of disposing
our selves to Communicate with
Profit and Pleasure.*

HAVING shewed you what is the Na-
ture and Use of this Feast; you will
expect, perhaps, that I should tell you,
who are the persons whom our Lord
invites and calls unto it. Which is a question so
easie to be resolved, from what hath been said,
that I have assigned no part of this Discourse; for
the discussing of it. If you are baptized into the
Name of the Lord Jesus; and seriously believe his Re-
ligion; if you take upon your selves to make good
that Promise, Vow and Covenant which was made
in your name, when you were baptized; if you un-
derstand the ends of this holy Communion (which I
have named) and are willing and desirous to perform
them; if you live not under the censures of the Church
for any violation of those sacred Vows, which you
have made to our Saviour: You are the persons
whose company he waits for, and would gladly
see at his Table. Nay, he will take it ill, and
account it a neglect of him and of your duty, a
breach of your promise to obey all his holy Com-
mands; if you accept not of his kindness in invi-
ting you still: because this is one of his Com-
mands, as I have proved, that you should do
this, in remembrance of him. Do not imangle
yourselves therefore in endless doubts and scru-
ples.

Part III. The Holy Communion. 63

But, add not to love and charity with your neighbours, and thereby to lead a new life, following the commandments of God, and walking from henceforth in his holy way: Hereafter with faith, and take this holy Sacrament to your comfort.

Which that you may be able to do, I shall now proceed (according to the method I have propounded) in my endeavours to put you into such a temper of mind; when you are at this holy Sacrament; that you may perform all that which hath been said, with more ease and edification also to your selves. And that I may the better raise those affections in you, which are suitable to this action; it will not be amiss to remember you a little of the excellency and dignity of the Feast to which you are invited.

To make a true Feast, these four things (in the opinion of the most learned of all the ancient Romans) must conspire and meet together. *Chosen and select persons; a choice and delicate place; a choice time and season; and choice provision; proportionable to the quality both of him that makes it, and of those that are invited to it.* Now in all these regards, if we reflect a while on them, this Supper of the Lord which he makes for us, will be found to be incomparably beyond the noblest entertainment which the world ever saw.

For as concerning the persons that here meet together, they are our blessed Lord, the Master of the Feast, and those that believe on his Name:

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to whom he hath given the right, or privilege, to be
 with the *Boys of God*; *John 1. 12.* In a company of
 souls that are larger than the world; *Mans of a
 Kingdom*; rich in faith; as full as they can hold
 of love and charity towards each other, and to-
 wards all men. So that there cannot be either
 more honourable or more sweet society found un-
 der Heaven.

Then for the place, you see it is prepared in the
 House of God: where we give unto the Lord the
 glory due unto his name; and shew forth his salvation
 from day to day: where we pay our vows unto him
 in the presence of all his people; and make a joyful
 noise unto him by singing of his praises: where the
 Angels (as I may say) are waiters; and the Hea-
 venly Host are glad to attend upon us: according
 to those words of the Apostle (in that very Chapter
 where he treats of this Sacrament, *1 Cor. 11. 10.*)
 the women ought to have a covering on her head because
 of the Angels.

As for the time, you see likewise it is com-
 monly the *Lords-day*: on the day when he rose
 from the dead, when he trampled under his feet
 the great enemy of mankind; when the Angels
 met so glittering as he, brought news that he had
 accomplished our redemption; when the Host
 of Heaven was at a gaze to see mortal man made
 immortal, and restored to the state of Paradise
 again: when we have nothing else to do but to
 rest and rejoyce; to declare the works of the Lord;
 to give thanks unto his holy name, and triumph in
 his praise.

And lastly; for the provision it self, I have
 sold.

told you already what it is: the Body and Blood of the Lord of life: Bread that exceeds the Angels food: a cup of blessing, of which those Sons of Glory never tasted. To these our Lord calls; nay, beseeches and intreats us to come, that we may feast our selves on his Sacrifice of himself, and be filled with his love; and satisfy our selves with his joys and everlasting consolation.

Now what soul is there that can be willing to lose his share in such Divine food? that would be shut out from such society, or absent from such a place; or desire to spend his day better than in near communion with our Lord? Either men do not believe these things, or they do not reflect on them, and lay them to their hearts: for otherwise there is none that reads this writing, but will be moved to make one at this holy Feast. But then, as you cannot chuse, if you seriously consider, but judge it very desirable to be admitted to it: so you cannot but think in what manner it becomes you to be adorned, and how you should behave your selves in so great a presence. If a mean Subject should receive a message from his Prince, to come and bear him company at his own Table; would he not wonder and be astonished at the favour? would it not busie every thought in his heart to know the cause? and would he not lay aside all other employment, that he might prepare himself to appear there after a decent and seemly fashion? He could not be so stupid as not to study to form himself to a comely behaviour: and to learn to comport himself with all the reverence and fear, the caution and circumspection, that his soul could possibly be master of. No marvel then if we see good Christians so curious and exact, so diligent and labori-

90 *The Manner of receiving Part III.*

out, to understand the meaning of our Lord in this invitation; to dress up their souls in the best manner they are able when they go to his Table, and to sure their behaviour to the height of the solemnity: since to approach unto Majesty on such an occasion, with negligent thoughts and after a careless fashion; is to slight both the greatness and the grace of him, who grants us the honour of his Society. To grante therefore the pious desires and endeavours that are in any souls, to render themselves fit company for our blessed Lord at this Feast; I shall spend a few pages of this Book, in directing them how to demean themselves before him, and dispose their hearts to enjoy most sweet and fruitful communion with him.

And that I may make my discourse more easie and affectionate withal; I shall take the life of it from one of those things just now named. Much of the convenience of a true Feast, consists in apt and good discourse; according to the old saying: *A supper without discourse, is a Crib and not a Table.* And therefore the old Roman, I mentioned, gives this description of the chosen persons, of whom he would have his Guests consist; that they should be such as know how to speak in a decent manner and are not too talkative. Our Lord then making a Feast here for us; and presenting himself unto us in this broken Bread, and Wine poured forth; we are not to look on these as dumb signs; but as things that speak most signifi-

Part III. the holy Communion. 97

significantly and distinctly to us. Though we hear never a word with our ears, yet our minds are so conceive, when Christ crucified is set thus before our eyes, that we hear him discoursing to us of his Love; of the ends of his death; of all the great blessings that he hath bought for us; and of all those things which he justly expects from them that profess themselves his Disciples. And accordingly it becomes us to make such replies unto him, and to answer in our hearts with such expressions of our affection: as may shew that we understand, and are very sensible what he says unto us. Of both these I shall treat a little, leaving it to every mans own devotion to enlarge them, as he sees occasion, in his private Meditations.

I First then, when you see these Symbols of Christs Body and Blood, think that you behold the glorified Jesus represented to you; that you stand in his sight, and are in his company; yet, as if he were speaking graciously to you, and calling you by the name of his chosen Guests; his dear Friends. And beloved Brethren, into what a trance would he cast you, if you really saw the Lord of life and glory, and heard him thus saluting you? How ready would you be to fall into a swoon of love and joy, at the very mention of these few words, *My Brethren*? And yet for such he esteems us; saying, *brethren mine, my name is Jesus*, *John 1. 12*. And so he called his Disciples after he rose from the dead, saying, *Go tell my brethren that I go into Galilee, and there they shall see me*, *Matth. 28. 10*. And again, *Go to my brethren and joy unto them, I ascend to my Father*

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and your Father, to my God and your God, Joh. 20. 17.
 And we may well conceive that in such terms
 of grace he receives us at this holy Feast: and
 make account we hear him say; "My Brethren,
 "I sent my Ministers to call you to my House and
 "bid you to my Table, which here you see spread
 "for you. It is well done that you are come;
 "and I take it kindly to see you here. The rea-
 "son of my invitation is, that I may remember
 "you of my love, and that you may shew your
 "selves my Friends by a joyful commemoration
 "thereof. I have no other end in sending for
 "you, but to make you more sensible of your
 "happiness; and to lay obligations on you, by
 "doing my will, to continue in it, and likewise
 "to impart unto you new tokens of my love: the
 "very greatest pledges that I can bestow on you,
 "to assure you that I will be your eternal Friend.
 "You may think perhaps, that this is but a little
 "Bread and Wine which here you see before
 "you; and that it is but poor cheer which I have
 "provided for you: but open the eyes of your
 "mind; remember and believe what I have taught
 "you: and you will see that this is my Body
 "which was broken for you, and this is my Blood
 "which was shed for you: and on these I would
 "now have you feast together. Behold here,
 "how the Spear pierced my Side. See the hole
 "which was made by the Lance when it run to
 "my very Heart. Do you not discern how my
 "Hands were wounded; how my Feet were
 "boored, when I was nailed to the Cross for you?
 "How despitely was I used; how cruelly was
 "I martyred and tormented I besides all the
 "mockeries and abuses, the shame and reproach,
 "the Agony and bloody Sweat which I endured

"to do you service. Did I not love you, think you,
 "when I suffered thus for you? Can you chuse
 "but read the greatness of my affection, which
 "is writ in my most precious Blood? Can you
 "doubt that you are dear unto me, whom I have
 "purchased at so high a rate? Let these Wounds
 "speak for me, and tell you what a passion I
 "was in for your sake. Look into them, and
 "see what a vehement desire I had to accomplish
 "your Salvation. What sorrow was there, even
 "like unto my sorrow? or what love was there,
 "even like unto my love? This broken Bread,
 "and this Wine poured out, tells you that I have
 "died once for you already: and I am now come
 "by giving them to you to let you know that I do
 "not repent me of it; but if it were needful, I
 "would die for you the second time. What great
 "et assurance can your heart wish of my love,
 "than this which I now offer you? What more
 "would you have me do, to testify that my heart
 "is still towards you, and that I will be ever
 "mindful of you? As the Father hath loved me,
 "so I have loved you: and all that I desire of
 "you, is that you would conti-
 "nue in my love. If you keep my *John 15. 9. 10.*
 "commandments you shall abide *14.* in my love: even as I have kept
 "my Father's commandment, and abide in his love.
 "This is the token I would have of your kindness
 "to me. *It is my friends,* if you do whatsoever I
 "command you. Nothing else do I request of you,
 "but that you would not hurt your selves by sin-
 "ning against my love: that you would hence-
 "forth live unto me, who died for you. Come, I
 "beseech you now, and assure me, that you love
 "me: renew your Covenant of friendship with
 "me,

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me, by eating, eating and drinking this that I
 give you; pught me your faith that you will be
 ever true unto me! And then I will be your
 security against the curse and the condemnation
 which you dread; I will undertake for you that
 all your sin shall be pardoned; Nay, I will
 present you fit and beautiful before my Father,
 as if you had been always innocent. Take my
 word for it, that I will deliver you from the
 wrath to come, and give you the blessing of
 eternal life. If you doubt it all or if you come af-
 ter, take this Bread and drink this Cup, as
 sure as you now receive these, your sin shall be
 blotted out, and never remembered in the great
 day of Judgment. By these tokens I give you
 an interest in my Death and Suffering. I oblige
 my self by these solemn Acts to perform all my
 Promises. I seal to you this precious Cove-
 nant which was made in my Blood. As cer-
 tainly as I died, I assure you that you shall live
 for ever. Only, as I said, do not deny me your
 hearty love. Grant me this small request, to
 correspond with me in sincere affection, and
 by eating and drinking here at my Table, be
 your selves to be my faithful servants. Then I
 allow you to begin now the Joy of Heaven.
 Nay, I require you to rejoice in my Salvation
 to comfort your selves in my Promises; to fo-
 lace your souls in the Hope of my Glory, and
 to sing the Song of Angels, which shall end and
 be complicated in eternal Hallelujahs. Praise ye
 the Lord.

It is no dream and mere imagination, I assure
 you Christian Readers, no vain fancy that you en-
 ertain your selves withal; if you conceive our
 Lord

Lord thus discoursing to you at his Table. For all this is, in effect, pronounced by the Bread and Wine, which represent his precious Body and Blood. When they are broken and posited out before your eyes, and offered to you to eat and drink in commemoration of his Death; they report unto you his great love, and declare the Agonies and pains which he endured; and give you assurance, by authority from him, that he will never cease to bless you and do you good. And therefore you cannot better affect your hearts and raise your devotion to him, in my opinion, than by expounding their meaning to your selves; and thinking you hear him uttering by them such words unto you, as I have now mentioned.

II. And will it be possible then that you should be altogether silent, and answer never a word unto him? Can you find nothing to return to so kind and gracious a Declaration of the bowels of his mercy towards you? Or will it be hard to tell him your heart, who hath so freely opened his unto you? No man sure can be mute, unless he be astonished and struck dumb at the power and height of his incomprehensible Charity. This may indeed justly strike us all with the greatest admiration, and hold us a while in wondering thoughts, that we should be thus beloved of God. It will well become us to be amazed and lost in our thoughts; to be unable to do any thing at the first hearing of all these things, but only marvel that he should be so kind to such wretched sinners. We cannot begin this action better, than in a soul full of thoughts not to be expressed; in a silent Admiration that the God of Heaven should thus

graci-

96 *The Manner of receiving Part III.*

graciously visit us; manifesting himself in our flesh, giving his Son to die for us, and inventing so many ways to make us rest assured of his love towards us.

But when you have recovered your selves out of this passion; how many other shall you feel struggling in your souls, which shall first present themselves unto him? Do but stay and pause a while upon every part of the foregoing words, and you will find all sort of reluctances in your heart, which you may cast into this order, and thus address your Reply unto him.

I. You may be very much ashamed that you should give him so great trouble, and put him to such pains; First to die, and then to find out so many ways to remember you of his Death, and persuade you of his never-dying Love. You may say to him in your heart; O my Lord, I blush to see my soul so foul, that nothing less than thy precious Blood would serve to wash and cleanse it. I am confounded to see thee in such a case, for as who cared not how vile and base and miserable we were. What have we done, that we should bring thee to a Cross? O what watches were we, that we should understand the love of God no better, than to stand in need of such an instance of it! With what confidence can we behold thee thus battered and bruised; thus wounded and bloody; thus full of pain and anguish as thou representest thy self unto us? I am ashamed to think that we have exposed thee to such ignominy and shame. I am grieved at the heart, that we have made thee a man of sorrows. And our infidelity, O how great is it! that after

'thou wast pleased to endure all this for us; we
 'should stand in need of such frequent remon-
 'strances of it: and be in danger to forget thee,
 'or distrust thee; unless thou didst continually
 'thus present thy self unto us, and assure us of thy
 'good will towards us. O my Lord, how shall I
 'praise my self before thee! who am one of
 'those that have occasioned all this care and pain;
 'this agony and passion; this sweat and this blood.
 'I sigh to remember the many groans, which we
 'have made: thy heart like whet: It wounds
 'my ears to hear those words; *My God; my God;*
 'why hast thou forsaken me? I am ready to ask thy
 'pardon, even that thou art come, 'at such a rate
 'to pardon us. It is too much, too much; but
 'that thou art love it self, to spend all this love
 'and kindness upon such insensible and ungrateful
 'sinners. *Thou shalt not break at my table and
 'become us to bow down our selves, and say we*
 'Thus having begun to make your addresses to
 him, you may proceed in the second place,

II. Humbly to acknowledge your unworthiness
 to be Guests to so great a Person as he is. Though
 we cannot, if we understand the nature of this
 Feast, but come with as thirsty a desire to it, as
 the chafed Hart to the streams of water; with as
 hungry an appetite as a poor man to a full Table;
 or a covetous man to an heap of gold: yet still
 we must remember that we are but beggars, and
 those desires must be temper'd with much mode-
 sty, lowliness and humility of spirit. Though
 our Lord say to us, as David to *Abigail* (2 Sam. 9. 9.) *Thou shalt eat bread at my table and
 thine shall be* thou shalt always feast with them be-
 'comes us to bow down our selves, and say we

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He there did; what is thy servant that thou
 shouldst look upon such a dish as I am? It is
 too high a favour to sup with thee, since I am not
 worthy to pick up the crumbs that fall from thy
 Table. The least of all of thy common mercies
 is too good for me; how shall I dare to ap-
 proach to this fulness of heavenly blessings to
 which thou invitest me? I have sinned; I have
 sinned; and am not worthy to be called thy son,
 or to bear thee company. In my very best desire
 I am so ragged, that I am ashamed to see my
 self; and therefore how shall I appear before
 thee? O my Lord, I come merely in obedience
 to thy call. I should not have presumed to ap-
 pear in thy presence, but that thou hast hidden
 me; and been afraid to be seen in this condition;
 but that I was more afraid not to be seen here at
 all. My comfort is, that thou wilt not be angry
 with us when we obey thee; nor be offended
 that we shew our selves ready to execute thy
 Commands. And here

III. You may call to remembrance those sins
 which are the causes of your fear, and brought our
 Saviour to his Cross. Excite in your hearts an un-
 feigned sorrow and grief that he hath been so
 affronted and wrong'd by you and all the world.
 Declare freely the sense of your heart to him, and
 let him know by an humble and ingenuous confe-
 sion how the case stands with you. Say to him,
 O my Lord, thou dost but call to mind by this
 remembrance of thy dying for us, the foulness
 and pollution of all mankind. All our iniquities
 stare me in the face, as the people peried and
 stared on them. I see our deformities, by seeing
 thee thus vilely and despectfully used. It was
 our

our covetousness that strips thee naked. Our
 pride that crowned thee with thorns. Our in-
 temperance that gave thee gall and vinegar to
 drink. Our contempt of Religion that put upon
 thee all those scoffs and taunts. Our coldness in
 devotion, which put thee into that agony and
 sweat. Our want of love to God, that made thee
 hated and rejected of men. I see as in a glass,
 now that I look upon thy Blood, the abominable
 state of sinful men; which never seemed so foul
 as now. How shall one of this wicked race be-
 hold me look up unto thee? especially since that
 I have known thy love, I have so little valued in;
 and sinned even against thy precious Blood? Canst thou? Here you may
 endure to enter into fellowship, remember your
 rivalry with such a soul as this, in particular offend-
 ing that here presents it self unto you. Canst thou
 obey? May I hope to be ad-
 mitted into thy holy fellowship; and to dwell
 with thee? I desire, I desire, I am weary of my
 self; desiring nothing more than to be made
 like to thee: in purity and holiness, in truth and
 justice, in love and charity, in lowliness and hu-
 mility, in meekness and patience, in compassion
 and forgiveness, in entire resignation to the will
 of God. From hence

IV. Proceed to stir up in you the great
 oft-hated against your sins, and all the wicked-
 nesses that hath overspread the world. Which hat-
 thing can so effectually demonstrate to be odious
 and intolerable as this, that it hath made the
 nature of man capable to act such a villainy, as to
 put to death; after a most shameful manner, the
 most innocent and harmless, nay, the most loving

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and kind, the most obliging and charitable person that ever was. Continue your addresses to him, and represent your extremest detestation of that covetousness and worldly mindedness, that pride and vain glory, that ambition and love of the praise of men, that envy and ill will, that wrath and bitterness of spirit, that hypocrisy and partiality, which betrayed and killed him the Prince of life. Show him how much you abhor these and all that is evil: resolving to cleave to that which is good. Destroy, O Lord, may you say, all these thine enemies, and root them perfectly out of my heart. Pierce through all these evil affections, by a stroke from thy Cross and Passion. I have brought them to be slain by thine hand, for they are too strong for mine. If there be any life remaining in them; O that they may be quite mortified, and never able to stir any more. They are offensive to me, as well as unto thee. Would I might never see them more, but crucified and dead. Would I might never behold them; unless it be drowned in thy Blood. And then

V. Excite in your heart the mightiest sense of his love: which as it is never to be forgotten; so here it is more particularly to be pondered and affectionately commemorated. You may say to him; O my Lord, what manner of love is this, which with-thou hast loved us; that we should be called the Sons of God! How great was thy goodness which brought thee down from Heaven, and made thee one of us! And was it not enough that thou shouldst come to dwell among us in the likeness of sinful flesh: but thou wouldest also lay down thy life for us? Would nothing

Serve

Part III. *the holy Communion.* 101

serve to testify the height of thy affection to us :
unless thou sufferedst the death of the Cross to
redeem us? O Love, O the infinite riches of
thy Grace! For a Friend one might be content to
die: but what should make thee so in love with
enemies? with the very worst of enemies, with
Idolaters? with us Gentiles who were without
God in the world? Yea, with us, who now that
we know the greatness of thy love, have so little
or no love to thee? What am I, O Lord, that
thou shouldst command me to love thee? Nay,
shouldst take such a course to deserve my love?
What am I to thee, that thou shouldst so much
desire me? and now thus graciously visit me,
and come to entertain me! What made thee, be-
ing in Heaven with them, who know so well
how to love and serve thee; descend to us who
know so ill how to do either? Couldst thou not
be satisfied unless we enjoy thee? nor be con-
tented to be without us, who have such low
thoughts of thee and of thy love? Is it possible
that thou shouldst still continue it to such ill-na-
tur'd and insensible wretches? Art thou still de-
sirous of our friendship? and come to give us new
assurances of thy grace, by making us partakers of
thy Body and Blood? O how precious are thy
thoughts to us! How great is the sum of them!
I can do no less, most blessed Saviour, than set
my soul wide open to thee; and accept thy kind-
ness with the most enlarged affection of my heart.
How glad should I be, if it were a thousand times
larger, to correspond with such a love! How
happy should I think my self, if I could think
of nothing, and delight in nothing but only
thee! O that a perfect image of thee, in all di-
vine virtues, may be formed in me; and be ever
dearer

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dearer to me than life it self? that I may live no longer, but thou, O blessed Jesus, mayst live in me. And the life which I now live in the flesh, I may live by the faith of thee, the Son of God: who lovedst me, and gavest thy life for me, Gal. 2. 20. And then

VI. Feeling the flames of his love in your heart, it will be a fit time to offer up your self entirely in the greatest devotion to his Service. Pray him to accept of a poor Sacrifice now at your hands. Though it be worth nothing at all; yet entreat him to receive it, since it is the oblation of the heartiest affection to him. Say to him, 'O sweet

Saviour, I have known and beloved the love that thou hast to us. I see here the excessive greatness of thy dying love. No heart is able to hide it self from the heat thereof. One cannot come near it; and not be made like the whole burnt-offerings to the Lord. Never was any thing bought so dearly as this sinful soul. Never was so great a price paid for any creature, as thou hast laid down for my sake. If I were as big as the highest Angel, I should be an oblation too little for thee. The flames of those heavenly fires, are not strong enough wherewith to offer to thee. But that I may be just (for it is no more) I humbly lay my self here at thy Altar; and present thee with all I have, I sacrifice soul and body, without any reserves, to thy holy will and pleasure: though I must be beholden to thy great love, and not my own, to procure acceptance for me. I know how vile and unworthy I am; that thou shouldst have any respect to my oblation. All that I can say, is, that I offer
my

Part III. *the holy Communion.* 163:

“my self for this end, that I may be made better :
 “and so have every day more and more to remain
 “unto thee.”

VII. For that purpose, engage your selves in
 a Covenant to him; that you will never rob him
 any more of that, which you have so solemnly of-
 fered to him. “I look, O Lord, (may you say)
 “upon my self, as an holy and devoted thing.
 “I have consecrated my self to thy service, and so
 “I will ever remain. Never will I be so sacrile-
 “gious as to employ my self to any other uses,
 “but only thine. Thou hast been pleased to
 “make me thy Temple: and therefore I will not
 “willingly suffer thy holy place to be defiled. I
 “am sealed to thy self, and have thy mark upon
 “me. I will never consent my soul should be
 “broken up by any temptation, and stoln away
 “from thee. I promise thee my faithful obedi-
 “ence. I bind my self by these presents in a firm
 “and everlasting yee of duty
 “to thee. *I am not my own: 1 Cor. 6. 10.*
 “but bought with a price. There-
 “fore will I glorify God in my body and in my spi-
 “rit, which are Gods. I will love the Lord my
 “God with all my mind, and with all my heart, and
 “with all my soul, and all my strength. And my
 “neighbour as my self. And then

VIII. Humbly beg leave of him, that you may
 believe in his Name for the remission of sin. Con-
 tinue to say to him: “Since thou hast so grati-
 “tiously died for me; since thou hast invited me
 “hither to represent thy death and sufferings to
 “me, and assure me of thy love; since thou hast
 “bidden me to commemorate it at this holy Feast;

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"be not angry if I call thee, my Lord, and God.
 "Suffer me to claim an interest in the Merits of
 "thy precious Blood, which was shed to be a
 "propitiation for the sins of the whole world.
 "Look on me, O thou that sitest at the right hand
 "of God, with the favour thou bearest to thy
 "people. Joyn thy powerful intercession with
 "my humble suits to the Father of mercies, that
 "for thy sake I may be accepted with him. I be-
 "lieve thou appearest in the presence of God for us :
 "and as we shew forth thy Sacrifice of thy self
 "here on earth, presentest it in the most high and
 "holy place, before the Mercy-seat. Bless me,
 "O Lord, from that Throne of thy Glory : and
 "raise up such a holy hope in thee ; as if I heard
 "that voice sounding from thence, *I am thy Sal-*
 "*vation.* And here

IX. Beg of him his mighty Grace to confirm
 you in your resolution ; that so you may always
 maintain in your Soul this hope of his pardoning
 Love. "Since thou, O Lord, (may you say to
 "him) art so forward to do us good, to bestow
 "thy blessings unasked, to die for us when we de-
 "sired it not, to institute this Feast which we ne-
 "ver expected, to send thy Ministers to call us to
 "it ; let me take the boldness now to ask some-
 "thing of thee. O do not deny me the continu-
 "ance of thine Almighty grace. Take not thy
 "Holy Spirit from me : but let it be my constant
 "Companion, my Guide, my Helper, my Com-
 "forter for ever. Is it not the purchase of thy
 "Blood ? Is it not thy own promise ? Hast thou
 "not received it of the Father ? And art thou
 "not possessed of it, and of glory and power to
 "bestow it on us ? Thou thy self hast told us that it
 "shall

"shall be given to them that ask. Luke 11.
 "it is: and thus because thou li- Joh. 14. 19.
 "well, we shall live also. O
 "do not lose what thou hast done already, for
 "want of doing something more. Pursue that
 "which concerneth me: and for-
 "sake not the work of thy own Psal. 138. 8.
 "hands. Hold me up and I shall
 "be safe: and I will have re- 119. 117.
 "spect to thy statutes continually. 133. 58.
 "Order my steps in thy word:
 "and let not any iniquity have dominion over me. I
 "intreat thy favour with my whole heart; be merciful
 "unto me according to thy word.

X. Now because there must always be some
 mirth and joy at a Feast: conclude all in praises
 to our Lord, and rejoyce in his holy Name. As
 he said to his Disciples when he washed their
 feet (Joh. 13. 12.) so think you hear him speak-
 ing to you now, Know ye what I have done to you?
 Are you sensible what grace it is that I have be-
 stowed on you? Do you know what I did for you
 upon the Cross; and what I have done unto you
 at my Table? "O, dear Lord, that a man could
 "but understand and conceive what thou hast
 "done for us! It would melt and dissolve our
 "hearts: and make them burst out into the high-
 "est expressions of joy and gladness. All that is
 "within us would be roused up to bless thy holy
 "Name. We should be filled with triumph and
 "exaltation of spirit in thy love: and the very
 "furthermost parts of our soul would feel, that
 "it is a most blessed thing to be thy servant. All
 "the Musick; and Songs, and Melody that the
 "Hearts of sensual men are attended withal, are

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"not worthy to be named with the joys of those

Nehem. 9. 5, &c. "that sing continually and say,

"blessed be the Lord our God for

ever : blessed be thy glorious

Name, which is exalted above all blessing and praise.

Thou, even thou, art Lord alone, thou hast made Hea-

ven, the Heaven of Heavens with all their Host, the

Earth and all things that are therein, the Sun and

all that is in them ; and thou preservest all, and the

Host of Heaven worshippeth thee.

Ephes. 1. 4. Thou art the Lord, the God and

1. Pet. 1. 21. Father of Jesus Christ : who hast

chosen us in him before the foun-

dation of the world ; and redeemed us by his blood ;

raised him from the dead, and given him glory, that

our faith and hope might be in thee our God. Thine,

O blessed Jesus, is the greatness,

1 Chron. 29. 11. and the power, and the glory, and

the victory, and the Majesty ;

for all that is in the Heaven and in the Earth is thine,

thine is the kingdom, O Lord, and thou art exalted

as head above all. In thy hand is power and might,

and in thy hand it is to make great, and to give

strength to all. Now therefore, our God, we thank

Psalm 115. ult. thee, and praise thy glorious

Name. We will bless the Lord

from this time forth, and for ever-

more. We bless the Lord ye his Angels that excel in

strength, that do his commandments, hearkning to the

voice of his Word. Bless ye the Lord, all ye his Hosts,

ye ministers of his that do his pleasure. Bless the

Lord, all his works in all places of his dominion :

bless the Lord, O my soul.

Thus if we did converse with him ; and such

holy communication did heartily pass between

us ;

as: it would be so pleasant and delightful, that we should cry out with the Jews in another case (*Job. 6. 24.*) *Lord, furthermore give us this bread.* We should long for such another repast; and be desirous every day to wait on him at his Table. At least, we should greedily embrace the next invitation that he gives us to come unto it. And because we cannot every day do this in remembrance of him; we should secretly retire unto him in our own heart, as into his holy Temple: and there call to mind what he hath done unto us, commemorate his love, maintain our acquaintance, preserve our friendship, and renew to him our Vows: that by all these ways we may prepare our selves for his fellowship and society in the eternal world.

It may happen indeed that there may be but a few Communicants at the Table of the Lord: and so you may not have time there to do all this. In which case, you may use only some part of it; or thus in brief open your heart to him, when you see how he declares his love to you.

Adored be thy condescending love, O merciful Saviour, to thine unworthy servant, who blushes to lift up his eyes towards thee, even when thou invitest me unto thee. For, besides my other guiltiness, this most gracious representation which now thou makest of thy self to me, doth but little move my dull and heavy affections to love and joyce in thee. I am heartily ashamed of my self: only, I desire and resolve to become better. And here I prostrate my self before thee, as a humble worshipper of thee; presenting thee with a poor oblation of my soul and body, which I dedicate again with the most dutiful affection,

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affection, I am able to excite, unto thee. O Lord, excite a greater; that when I shall appear before thee again, I may present thee with a soul more pure, humble, meek, merciful, and improved in all other fruits of thy holy Spirit. In thy mercies alone

are all my hopes. For as the
Psal. 103. 11. 12. heaven is high above the earth, so

great is thy mercy towards them
that fear thee. As far as the East is from the West: so
far hast thou removed our trans-
gressions from us. O be merciful

unto me, be merciful unto me; for
my soul trusteth in thee. Look thou upon me, and be
merciful unto me, as thou usest to do to those that love
thy name. Thou art my portion, O

119. 132.

Psal. 57. 173.

Ephes. 3. 16.

Tit. 2. 12.

this present world: Looking for that blessed hope, and
the glorious appearing of the great God, and thee our
Saviour Jesus Christ, Now unto
Jude 24. 25. him that is able to keep me from

falling, and to present me faultless
before the presence of his glory with exceeding joy; to
the only wise God our Saviour, be Glory and Majesty,
Dominion and Power, both now and ever, Amen.

But when there is time to do the whole, you
will not spend it, I hope, in any thing else, but
such Meditations as these. Which that they may
be disposed in such order as every one of them
may

may come in its season, you may make use of in this manner. Think you hear our Saviour speaking to you by the Bread and the Wine; when you see the one broken, and the other poured out. Then you may immediately employ your thoughts in the *four* first (together with the *second* Meditation set down in the second Part) while the Minister is communicating himself and others with him. The V. and the VI. will be seasonable after you have received the Bread; and the VII. and VIII. after the Cup: together with those mentioned before in the same place. And the two last in like manner, after you have withdrawn your self from the holy Table; or before, according as you can find room for them. And if your spirit be not able to hold out in so many thoughts, and expressions of the inward sense and affection of your heart; you may single out those, which you find to give you the most lively touch, and lift up your heart highest towards the Lord. And at some opportunity, the rest perhaps may be as acceptable, or more welcome Meditations; nay, you may feel your soul enlarged and run out in more pious thoughts and affections, than I can suggest or excite by all that I am able to say on this subject. But I desire you never to omit one Meditation, when you behold the rest of the company receiving; which is, that all those, and the whole Church, who partake of this holy Communion, are your Brethren. To whom you must stir up (as I directed you before) the most fervent charity, and the readiest disposition to relieve, counsel, assist, comfort, or admonish them, as there shall be occasion; and with whom you must resolve to live in the strictest unity and peace, as those who are Members of the very same Body. When you think

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think therefore that our Lord tells you, there is nothing he desires of you, but that you would continue in his love and friend his by keeping his commandments, (as he said to his Disciples, *Joh. 15. 9, 10, &c.*) remember that he adds presently, *This is my commandment, that you love one another, as I have loved you, v. 12.* which he repeats again, *v. 17. These things I command you, that ye love one another.* And so, take them all into your heart, with as much affection, as if the embracing each other in our arms, and giving the holy kiss of charity, were still in use among us. And let the memory of Christs death for his Enemies, and of this divine Feast, together with him and your Brethren; ever kill all your enmities, extinguish your anger, compose your differences, sweeten the harshness of your spirits, &c. and make you live together as loving Friends, that hope to live in endless love and immortal joys in the highest Heavens. Of which you may also look upon this Feast, as an earnest; and begin those joys in such thoughts as these, at the holy Communion: that, one day you shall keep an eternal Feast with our Saviour, in the happy company of the Saints and Angels; who will all joy in the cheerful praises of the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

PART

PART IV.

*Containing several other Meditations
together with Prayers suitable to
this Action.*

BY this time, I hope, you see, that it is good for you to draw near to God, at this holy Table: if you have any desire to be good Christians, or any favour of spiritual pleasures. You must wholly cast away all remembrance of your duty, and be lost to all sense of rational satisfaction: or else be strongly inclined (considering what hath been said) to stir the pains to prepare your selves, or assist to keep your selves in a constant preparation, for frequent communion there with our blessed Saviour. An innocent, holy, and useful life cannot but commend itself to you, if it be but on this score, that you may be entertained with such a comfort; as to know the love of God in Christ to you; and be fit to be feasted continually with such delightful pledges of it. How is it possible for any considerate persons to despise or neglect such means of their contentment? The Table of the Lord, methinks, should be more acceptable to them than a Stage; and they should run more greedily to this Divine Feast than they do to the Theatres: he should have more Guests and a greater crowd to attend upon him, than those so much frequented places.

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places. For what do they see represented there, but some of the follies of Mankind; the passions and misfortunes of a miserable lover; the wiles and subtle contrivances of some ingenious person; or such like things, some of which never were? But here is represented the great wisdom of Almighty God; the manifold wisdom of our Creator, into which the Angels desired to look; and of which they are glad to be Spectators: This incomparable kindness of our blessed Saviour; that ardent love which offered him up to God upon the Cross, and which he still continues now that he is in the Heavens; as we see by these remembrances which he hath left us of it: The rare method of our Salvation: the wonderful way which Heaven hath contrived to bring lost souls again thither; the glorious conquest which the Saviour of the world hath made over Sin, the Grave and Hell: All which we here behold his Captives; and our selves the prize which he desires to win by all his labours. Do not men then extremely betray their infidelity; is it not plain that Christian piety lies languishing and dying, when such numbers will spend a great deal of time to prepare and dress themselves to be seen in the Theatre, and yet cannot prevail, in some places, with any considerable company to meet us at this glorious representation, which we make at the Table of the Lord? They that will be at the pains to go to the former every day, content themselves, may think it a great trouble, to put their souls in a posture to come to this holy place once in a whole year. And God knows, how many there are, that will not put themselves to that pains neither: who rarely appear before God at this holy Solemnity, and whose faces are scarce ever seen in the presence.

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service of our Saviour. O shameful ingratitude ! which, you that read these things, if you are Believers, can never endure, I should think, to be guilty of. If you give any credit to this history of the love of God in Christ Jesus, recorded in the Gospel, you will spend some time sure to dispose your selves to make frequent acknowledgments to him, by receiving these holy Mysteries. You will be ashamed that so much time should be consumed in trimming up your selves to see, and to be seen in other places ; and little or none that you may come before God, and behold the great things that he hath done for your souls. For the love of God consider, at what charge he hath furnished this Table for you : how often he hath invited you to it : how desirous he is that you would shew him so much love, as not to refuse him your company there. Think how ill he must needs take it, if you will not accept of his singular kindness ; say, that you your selves will not be pleased, when you reflect and consider, of how much joy you have deprived your souls, by denying him so much of your duty. For there is no compare between all the jollities in the world, and this one single pleasure ; of giving hearty thanks to God, for his unspeakable mercy to us in Christ Jesus. Do but come and see. Satisfie your selves by waiting on him at his Table, with such thoughts as become his presence. If you have the least spark of goodness, you will find it shine, and glow, and spread it self to your infinite joy and contentment of heart. Among all the various degrees and conditions of Christian People, there will none be found that come hither, with sincere affection to do this in remembrance of our Saviour, but may go away rejoicing, loaded with many divine benefits.

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For we may apply to this heavenly nourishment what the Jews say of their *Manna*, sent down by God from Heaven to them; which contained in it (as their Tradition affirms) all the tastes that any man desired and longed for: it being so suited to every palate and constitution, that none could fail to be both fed and pleased; though they were of never so different tempers. This is not only a common story in the Books of the later Hebrew Doctors, but we meet with it in one of the Apocryphal writings, which is very ancient; *Thou shalt find them from Heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taste. For thy sustenance declared thy sweetness to thy children, and serving to the appetite of the eater, tempered it self to every mans liking.* And in the great Canon upon Exodus they endeavoured to prove it that *It is Bred, Lev. 26. 4. Behold, I rain bread from Heaven for you, and v. 59. the taste of it was like wafers made with honey, and Num. 11. 8. the taste of it was as the taste of fish oyl.* How can all these agree, that it should be like Bred, and like Honey, and like Oyl? The answer is, the young men tasted in it Bred, the old men Honey, and the infants Oyl. Accommodate this now to that divine Food which our Saviour hath ordered to be prepared for us, and you will find it true; that he hath declared therein his sweetness to his children, by making it suitable to every complexion of mind and temper of spirit: who may meet with what is agreeable to their wants, and will give content to their desires. The infant Christians are hereby marvellously cherished and encouraged:

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encouraged : it pours on them the oyl of joy and gladness, and sets them forward in the ways of God by the sweetness of its pleasures. It gives strength and power to the young men, and is the Bread of life unto them : that they may overcome the wicked one, (as S. John writes to them, 1. 2. 14.) and never yield to the temptations of the World, the Flesh, and the Devil. And to the Fathers or more aged Christians, to those who have had long experience of the Service of God, it gives a singular relish also : and makes them say, that his Commandments are sweeter than the Honey and the Honey-comb ; and that in keeping of them there is great reward. Their hopes of immortal bliss are hereby exceedingly advanced, and they receive the fore-tastes of it ; as the *Israelites* did of the Land flowing with Milk and Honey. For therefore, the Hebrews say well, the *Manna* had the taste of Honey, that it might be a representation and earnest of that pleasant Country to which they were going, and which was so described by *Moses* to them. Young and old, weak and strong, if they do but in such a manner, as hath been now directed, feed on Christ in their hearts with thanksgiving, (as the Minister of this Sacrament exhorts them) will feel all the graces of God's holy Spirit plentifully nourished and increased in them, to their great satisfaction. Their Faith, their Hope, their Charity, both their love to God and to their Brethren ; will all be raised to an higher pitch. From every one of which, it would be easie to shew, there must needs flow abundance of divine joy, and the last of them will be an eternal Spring of pleasure. If a man had only an assured confidence wrought in him, that Almighty Wisdom and Goodness will take a fatherly

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fatherly care of him, and provide for him as long as he lives; what a satisfaction would it give to his heart? in what peace, freedom and contentment would he enjoy himself? Now no man can understand what he doth at this holy Communion, and doubt of this. If God hath given us his Son, as here we profess to believe; we may well conclude, *how shall he not with him give us all things?* If he give us this holy Bread, the Bread of life; will he not give us the common bread of every day? Will he invite us to such a rich, such an heavenly Feast, and not bestow on us our ordinary food? Will not he that at so vast a price hath provided for us this spiritual cheer, give us that which is so cheap, that every Raven, every Crow and Cormorant hath plenty of it? I can never question this, will every pious soul say. I will never in the least distrust his tender care and providence more. Our heavenly Father knows that we have need of all these things, and will not deny them to us.

By this you may judge how much strength and life every other part of divine Faith may derive from hence: and with what joys likewise the hearts of true Believers offer up themselves in love to God; and wait for the consummation of his love at his second coming, when they shall see him as he is.

But it is not the business of this Treatise to demonstrate these things, which you may find done in other Books. I only conclude from hence, that this is a great reason why many that have some good desires, some good purposes at certain seasons; yea, begin to do well; remain so weak and

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and feeble; so languishing and dull in their devotion; may, grow cold and indifferent again: because they do not come to this holy Feast, that they may cherish, encourage and confirm what God hath wrought in their hearts. They are easily overcome and drawn away by the flatteries and violent temptations from abroad; and so bring a reproach upon the ways of God; breed an ill opinion of them in themselves and others; persuade themselves they cannot do better, but that there is a necessity of sinning: because they will not use the means which God hath appointed for the strengthening their inward sense of spiritual things; or because they will not frequently use them, when they are invited and have opportunity to come to the Table of the Lord. This would mightily quicken and enliven them; it would bind and tie them fast to their duty; it would make it a pleasure to them to do the will of God; it would engage the Power from above to come to their assistance: and being full of faith and love, no temptation in the world would be able to enter when it made its assaults. The Devil himself would flee away from them: according to that of *S. James* and *S. Peter*, *Resist the devil; and he will flee away from you. Whom resist steadfastly in the faith.* *1 Pet. 5. 9.*

And here I might represent the *stupidity* of those souls that perfectly imitate the *stupid Grasshopper*; who preferred the Onions, the Garlick and the Cucumbers, before the heavenly Manna; even after they had tasted of it. That had rather, I mean, enjoy the delights of sense, than those spiritual pleasures; and after they have been at this Feast,

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Feast, call it (as they did Manna) *light bread*; a thing which hath no solid satisfaction in it. Which can be imputed to nothing else, but a careless, negligent and superficial use of this holy nourishment. They do not excise their appetite and stir up their desire; they do not employ their Faith, and raise their hearts to a due esteem of the divine benefits; or having tasted how gracious the Lord is, they do not often reflect upon his goodness, and remind themselves of their promise and their hopes. For otherwise they would increase in knowledge and judgment, and grow strong in the grace of the Lord Jesus, and be furnished to every good word and work. They do with this as St. James saith many do with the Gospel: *who like a man that beholds his natural face in a glass, and taking but a short glance of himself, exeth away, and straightway forgets what manner of man he was.* Whereas if he would not only look into the perfect Law of liberty, but continue to look therein, being not a forgetful hearer, but a doer of the work, he would be blessed in his deeds. James 1. 23. &c.

It is the design therefore of this last part of my Discourse, to furnish you with some apt manner for your Meditation, and with suitable Prayers, whereby you may both quicken your selves, in your private Closets when you are preparing to go to the Table of the Lord, and likewise preserve alive those godly affections and resolutions which are excited there, after you are come home again. Thus by continuing to look upon what you have done, and what your Saviour hath done upon you; and beholding as in a clear Mirror the great love of God in Christ Jesus, and your great obligations

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gations to him; you may never forget him, nor the duty you owe him, but be blessed in a faithful observance of both.

And that no man may have the excuse which the wanton *Israelites* pretended, who were cloyed with the same thing, repeated over and over again; I have taken the pains to compose variety of Meditations and Prayers (some longer, some shorter) for every Month in the Year, and the principal Festivals in remembrance of our Saviour. Which you may either make use of, if your infirmity require it: or else stick constantly to such as you like best, and find most apt to move your hearts. No man's thoughts are always alike, neither his that writes, nor his that reads; and therefore sometimes one may be most agreeable to you, sometimes another: but there will be no time, I hope, wherein you may not be able, among them all, to fit your self with a Meditation and a Prayer, that may stir up and further your Devotion towards God. And he that will be at so much pains with himself, as to follow some such method as this, will never be able to say hereafter, as too many wretched souls have done; that they have frequented this holy Sacrament, but were never the better for it.

the day you are here, but be killed in a battle
consequence of poor

[illegible]

January.

Meditation before the Sacrament.

CONsider with your self, some time before you intend to communicate, that you are invited to come, not only into the presence but unto the Table of God: to be one of the Guests of the Lord of the whole World. What a grace, what an honour is this? Shall any business, any pleasure on earth put by the thoughts of it? It is impossible, if you remember what the great God is who calls you to him; and that he sets the Body of his Son before you upon your Table; and that your Cup is filled with his Blood; that the Angels think it not below them to wait on you and minister to you; and the divine Spirit will be ready to breathe upon you, and fill you with such holy love, that you shall send up your soul in joyful hymns of Praise and Thanks to God our Saviour. With what admiration should you receive the news of this invitation? With that reverence ought you to approach him? With what forwardness of love; with what gladness of heart should you go to meet our blessed Lord? Was there ever any kindness (should you think with your selves) like unto that of his? Did there ever such a furnace of love (if I may so represent it) burn in any heart? could he do more, than die the bloody and shameful death of the Cross for to save sinners? How is it possible,

222 Meditations and Prayers. *John*

that the remembrance of this tender love and compassion should ever die? or that any heart should freeze over such a fire? Unless we be wilfully careless, I see that he will have our love: he will not suffer any thing to rob him of the purchase of his Blood. For lest we should prove so ungrateful, as to let him slip out of our mind, he hath left himself still among us in sensible signs and representations. By these he shews us his bloody Death and Passion: he makes himself present to our faith: and we may see that he is desirous to do more than die for us; having contrived a way to live for ever in us, and be finally united to us.

What manner of love is this that Heaven hath manifested unto us? Who can refrain from tears of grief and sorrow to think of his own ingratitude; and from tears of joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our sins, and not lament and mourn? Can you see his bleeding Wounds and not be troubled? No pious heart can be so hard. And yet when you consider that by those stripes you are healed; that he hath washed us from our sins in his blood; that faithful souls may take sanctuary in his Wounds, and be secure and safe: you cannot chuse but rejoyce in the Lord, and be glad in his Salvation.

Call to your Soul then and bid it awaken in it self the liveliest thoughts of him, and the devoutest affections to him. Call to it, to put it self in tune, to string (as I may so speak) the instruments of joy and praise; and stir up all the graces of the holy Spirit: That so you may go with a deep hum-

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humility; a godly sorrow; a perfect hatred of all sin, both of the flesh and of the spirit; a strong resolution against them; with a lowly faith; and in the heights of love; with enlarged desires, and great longings to this holy Feast. Ask your Soul, what dost thou think of? what dost thou love? what dost thou long for? with what intentions art thou going to the Lords Table? Are the Treasures of Christian wisdom and knowledge more in thine account than thousands of gold and silver? Dost thou heartily believe the holy Gospel of Christ Jesus; and love him and his Religion in sincerity? Is all sin already bleeding to death in thee, and hadst thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon his Cross; that there they may be perfectly crucified, and never taken down till by continued Meditation on it, they be quite dead? Resolve then to go and tell him as much: to declare and shew to him that this is the sense of thine heart. Only ask thy self again; what appetite dost thou feel in thee? Art thou going as a thirsty man to his drink; or a hungry man to his food; or a Bride to the marriage of a chosen soul, dearer than all the world beside? Or dost thou feel something like these things in thine heart? What is it that thou hungriest and thirstest after? Is it the tastes of the love of God? Is it his divine Grace and holy Spirit? Dost thou long to be more like him, and made partaker of his divine Nature? Art thou going to make a new resignation of thy self to him, to be made one Spirit with him, never any more to depart from him? Then think how the Bridegroom will welcome thee? how our Saviour, I mean, will declare and

124 Meditations and Prayers. Iam

set forth his love to thee; and give thee assurances that his mercy endureth for ever; and bid thee rejoyce and be exceeding glad in what he hath done already, and in the hopes thou hast of what he will do hereafter.

And here you may call to mind how the Word was made flesh, and dwelt among us: how he manifested forth his glory by his wonderful works: how he taught us the way to eternal life; and at last was betrayed and delivered into the hands of sinful men, and was crucified and died for us: with all the rest that concerns the knowledge of Christ. That so you may have it more ready in your thoughts, when you come to his Table; to do this in commemoration of him.

In this manner also you may bewail the sins of your former life: sue for a pardon of what is past; and beseech the grace of his holy Spirit, to assist your resolution of well-doing for the time to come.

The

Still ym to the end: not sooth: so yf

The Prayer some time before.

ent to suffer: but in the year of 1540: and

O Eternal and most blessed God, the Fountain of being and bliss; infinite in perfection; and highly exalted above all our words or thoughts. I am astonished at the thoughts of the brightness of thy glory: and justly afraid to present my self before so great and holy a Majesty. Even that abundant grace which invites me to thee, abashes me too; when I reflect upon my shameful ingratitude to such undeserved love; It becomes me, to lie down in dejection of Spirit and mournful silence; rather than confidently to lift up mine eyes towards Heaven to speak unto thee. But since thou art so rich in Mercy, as to require repenting sinners to draw nigh to the Throne of Grace; I prostrate my self in the humblest reverence before the searcher of all hearts. Not to excuse, thou knowest, but to aggravate my faults; to acknowledge the justice and equity of thy Laws; to condemn my self for opposing thy Sovereign authority; and to vow to thee the most sincere and hear-

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ty obedience for the rest of my life.

I have done too much evil and too little
good; been so eager in the pursuit of the
things of this world, and so cold and un-
concerned many times about those of
Eternity: so unmindful of my promises,
unthankful for thy benefits, and unfruit-
ful in the knowledge of the Lord Jesus:
that it is a wonder of thy patience, that I
am still alive, and not cut down like a
barren tree that cumbereth the ground. For
ever adored be thy sparing mercy, which
hath born so long with an unprofitable
servant; who hath so many ways offend-
ed in thought, word and
deed against thy Divine
Majesty. I have not given
thee that honour, worship
and service, which I owe
to my Almighty Creator:
nor laid to heart, as I ought,
thine infinite love in Christ my Redem-
er: nor duly followed the godly moti-
ons of thy holy Spirit: which thou hast
sent to renew and sanctifie my affections,
and draw me to thine obedience. I have
not lived according to the faith which
I continually confess: But behaved my
self

self too oft as if I dreaded not the threatenings, and valued not the promises of my Lord Christ: as if I feared not his vengeance, nor cared for his glorious rewards, and as if he would not come to judge the world, and render to all men according to their works.

The stupid insensibleness of mine heart, even now that I remember these things, brings new accusations against me. It testifies that I know not, as I ought, the terror of the Lord: but am apt rashly to mention thy Name, without an awful and considerate regard to thy infinite Greatness, Power and Holiness before which I approach. I am no more worthy to be called thy servant; much less to present thee with any offering; or receive the least of thy blessings. Nothing but shame and confusion of face belong to me: and it is only of thy tender mercy that I am not lamenting those follies in weeping, wailing and gnashing of teeth; which I speak of now with so little grief and bitterness of spirit. Mercy, mercy; still more mercy, good Lord, I most humbly beseech thee. O that a greater fear and dread of thee may now fall down

mightily upon me, and overspread me!
 O that I may feel such a strong sense of
 thine incomprehensible Majesty pressing
 upon my heart, that may bear down all
 other thoughts; and sink me low, and
 make me abhor my self in thy sight! I
 know the Sacrifices of the Lord are a
 broken Spirit: a broken and a contrite
 Heart, O God, thou wilt not despise.
 And Jesus hath also offered himself a Sa-
 crifice for us, in whom thou hast declar-
 ed that thou art well pleased. For Jesus
 his sake dispose me now to offer unto
 thee that acceptable Sacrifice. And give
 me grace ever to fear thee, and to walk
 humbly with thee; to preserve a tender
 sense of my duty towards thee; and con-
 scientiously to obey thee: that so, by
 virtue of his Sacrifice of himself, all my
 sins may be done away and remembered
 no more. Blessed be God, that I have
 any hope of that great mercy. Blessed be
 God, who by him hath given us everla-
 sting consolation and good hope through
 his grace. By him I will offer up to thee
 continually the sacrifice of praise, giving
 thanks to thy Name. Yea, the mercies
 of thee my God move me, to present
 my body a living Sacrifice, holy, accep-
 table

table unto thee, which is my reasonable service. I dedicate my self absolutely to thy obedience. I vow that I will never willingly depart from thy Precepts. Assist and strengthen me mercifully with thy grace, that I may perform my vows; and never be so unreasonable as to return to those sins, which are the burden of my heart; and grieve thy holy Spirit; which rent the flesh and shed the Blood of the Lord Jesus; and which I have so often and so solemnly protested against.

And now that I am going to thine holy Table, to commemorate the Sacrifice of my Saviour; to give thee farther testimonies of my love to thee, and receive new tokens of thy love to me: O Lord, vouchsafe to make thy self powerfully present to my mind. Represent thy self and thy Son Jesus so lively to my thoughts, in all thy Wisdom, Power, Goodness, Holiness and Truth; that I may never forget thee any more: but most seriously reverence thee; and love thee, and rejoyce in thee, and trust thee and obey thee, all the days of my life. Imprint the very Image of thy Son upon

me: that I may carry him ever in mine heart, and have his life and death continually before mine eyes; and in all things conform my self to his will, and fashion my self after his holy example. Come, Lord Jesus, and possess thy self of my whole man. Purifie me from all remaining filthiness, either of the flesh or of the spirit. Bring in all thy heavenly graces along with thee into my soul. And be my perpetual defence, by giving me a fuller communication of thy holy Spirit, and more mighty aids to do my duty towards thee and towards all men.

And for that end, compose mine unsettled thoughts, before I approach to receive the holy Mysteries. That I may attend thee with a full and clear conception of their meaning; with an actual belief of thy whole Gospel; with most sensible love to thee, and desire to be more like thee; with thy high praises in my mouth, and joy unspeakable in mine heart. May I presume, most gracious Father, to ask such tastes and relishes of thy wondrous love, that I may never be able to delight in any thing so much as in the remembrance of it? But mine eyes may be ever
towards

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towards the Lord; and I may hunger and thirst perpetually after thy righteousness, till I am perfectly made partaker of thy divine Nature, and rendred meet to be translated to that high and holy place, where I shall see thee, (not as now in mysterious representations, but) openly, and face to face. Amen, Lord Jesus: who art able to save to the uttermost all them that come to God by thee. In thy most blessed Name and words I continue my humble prayers. *Our Father, &c.*

A Meditation after the Sacrament.

When you come home or some time after ask your soul, what wentest thou out to see? where hast thou been? and what hast thou been doing? Bid it never forget, that thou hast been with the Lord of life; and that before God, Angels and Men thou hast acknowledged him, and devoted thy self to his obedience. That he hath vouchsafed to represent unto thee his marvellous love, the pains he hath taken for thy salvation, and the great desire he hath to see thee with him in immortal glory. Of which he hath given thee such earnest and pledges, by making thee partaker of his Body and Blood; that thou mayest say of that place where he was pleased to meet thee; *This is no other than the gate of Heaven*, I have been in the porch of his dwelling place, and begun to enter into the joy of my Lord. [*Here you may read over again, that which I said our Lord might be conceived to speak unto you there: and then go on and say.*] How shall I escape, if I should neglect such great salvation! God forbid that I should receive this grace in vain. *As I have received Christ Jesus the Lord, so will I walk in him.* I will endeavour to keep my self holy and unblameable before him in love; and to have my conversation as becomes the Gospel. There are no joys like to the joys of God. No pleasures comparable to those of Christian piety. All his Commandments are sweeter than the Honey and

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and the Honey-comb; and in keeping of them there is great reward. Shall I cease then to delight my self in the Lord, and to do good? Shall I leave off to do the rest of his will, now that I have done this in remembrance of my Saviour? Shall I go away from him, now that I am gone from the place where his honour dwelleth? Alas! whither shall I go? Thou, Lord, hast the words of eternal life. Thou art the Author of eternal Salvation to all them that obey thee. I will go in the strength of the Lord God: I will make mention of thy goodness, even of thine only. As I have received how I ought to walk and please God, so I will abound more and more. I will grow up into him in all things who is the head; till I perfectly resemble him in righteousness and holiness of truth.

John 6. 68.

Heb. 5. 9.

Psal. 71. 16.

1 Thess. 4. 1.

Ephes. 4. 15.

24.

Here you may meditate upon all the parts of his holy life; and the compleat example he hath set us of all Divine vertues: more especially those which shone at his death. And, as I have known some do, you may single out one or two, for your daily meditation all this Month: that you may bring your self to an habitual imitation of him [suppose in his great HUMILITY] and bread in his steps who did no sin, neither was guile found in his mouth. Say to your self often; Was there ever any creature so humble and lowly in heart, as my blessed Saviour? How reverently and thankfully doth he acknowledge God

1 Pet. 2. 22.

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in every thing assuming nothing to himself, but giving all the glory to his heavenly Father! How easily could he condescend to the poorest condition, and the meanest offices; for the Divine Honour and the welfare of the World! O how condescended was he to be despised by some! and how little concerned in the praises and applauses of others! How desirous to exalt us by debasing himself; and to wave his own esteem on earth, so he might but bring us into the favour of Heaven! I admire the evenness and equality of his Spirit: in his constant devotion and submission to God; and in his stooping so low to minister unto and serve the good of men. What other ambition can I reasonably have, than to be made thus like to Jesus? I will always live in a sense of my Creator, and humbly acknowledge him in all my ways. To him I give the glory of all I have, or can ever do: and resolve most gladly to do all I can to serve my Neighbours. There is nothing I will think below me, to submit unto, for their greater Good. It is honour enough to be truly humble. It is sufficient glory to be the follower of such a Master, as the Son of the Blessed. None other praise and commendation will I seek like that, which he the Judge of the World shall give at the day of his appearing.

And thus having begun the New-year well, so resolve you will continue it, and become a new man, by leading a more exactly holy course of life. Watch therefore and pray, that you fall not into temptation. And often represent to your self the great love.

Math. 26. 41.

love of Christ, that it may con-

strain you, because you thus judge; 2 Cor. 5: 14, 15.

all dead : And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and risen again.

The Prayer of Thanksgiving at home.

O Most Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of the glory of thy Majesty. I most heartily joyn with all the Saints on Earth, with the Angels in Heaven, and the holy Ones that are above, in giving blessing, honour and praise unto thee. Glory be unto thee, O God most high, thou great Creator and Possessor of Heaven and Earth; thou Preserver of all things; thou Spring of an eternal Mercy: who hast made Angels and Men to know thee and acknowledge thee, and praise thee, and love thee, and be beloved of thee for ever; who hast so loved Mankind, that thou hast opened thy bosom, and sent thy dear Son to convey thy charity to us. All laud and praise and thanksgiving be to thee, O Father of Mercies, who hast now made me taste how gracious and good thou art.

— And glory be to the Son of God, who took on him the form of a Servant; who died for us upon the Cross; who purged away our sins by his Blood; who hath left

left us so many remembrances of his love;
and given us his Body and Blood to pre-
serve our souls and bodies to eternal life:
who lives for ever to make intercession
for us; and hath promised to come again
and take us up unto himself.

And blessed be the holy Spirit, the
mighty Power of God; the Author of
all good thoughts; the Inspirer of all
heavenly desires; the light and comfort
of our minds; the Purifier of our hearts;
the guide and strength of our life; who
hath given us the earnest of the eternal
inheritance.

Thus will I praise thee
whilst I live, I will sing of
the mercies of the Lord
for ever. My lips shall
greatly rejoyce when I sing
unto thee; and my soul
which thou hast redeemed.

Psal. 63. 4.

Psal. 86. 12.

89. 1. 71. 23.

86. 5.

For thou, Lord, art good and ready to
forgive: and plenteous in mercy unto all
them that call upon thee. I have now
tasted of the abundance of thy grace and
dearest love: the favour of which, O
that it may remain fresh for ever in my
heart:

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heart: that I may live for ever in thy love, and be ready to die for thy love: that I may delight to do thy will, O God, and be content to suffer it, as the blessed Jesus did. And, O that I may never forget to feed on him daily by faith and love, till he indeed live in me, and I in him; and all the powers of my soul and body be employed by his counsels and not my own. O that my life may be an exact imitation of him, and express his perfections, and show forth his virtues, and declare to all how much I love him. Especially endue me with great humility and modesty of Spirit; that I may live in a constant remembrance of thee my Creator: and considering that thou art the Author of every good gift, may never be puffed up, nor do

Phil. 2. 3, 4. any thing through strife and vain glory; but in lowliness of mind esteem

others better than my self. O that the same mind may be in me, which was also in Christ Jesus: who being in the form of God, made himself of no reputation, and took upon him the form of a servant; and humbling himself became obedient unto death, even the death of

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the Cross. That so thou mayst exalt me
in due time to glory and honour, as thou
hast highly exalted him: and after thou
shalt call me from this delightful imploy-
ment of worshipping, praising and ser-
ving thee here on earth, I may passe into
the company of Angels and Saints; whose
work it is with eternal joy to glorifie
thee our Creator and Redeemer.

Let thy way be known
upon earth, and thy saving health unto all Nations. *Psal 67. 2. 3.*

Let the people praise thee. O God, let
all the people praise thee. Let the earth
rejoyce, and the multitudes of Isles be
glad, because the Lord Jesus reigneth,
and governs the world in righteousness
and truth. O that all the kingdoms of
the earth, may become the kingdoms of
the Lord and of his Christ. That Turks,
Jews and Infidels may be converted unto
thee: and that all who name the Name of
Christ in every place, may depart from all
iniquity. Communicate especially to all
Christian Kings, Princes and Governours
a large measure of wisdom, justice and
goodness. That they may think it their
greatest Crown and glory to be thy faith-
ful

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ful Ministers: and imitate the charity of our Lord Jesus, by employing their power in doing good to all that are under their charge. O that thy Priests may be clothed with righteousness, and thy Saints shout aloud for joy. That the poor may be satisfied with bread; the fatherless find mercy with thee; the widows be comforted and protected; the disconsolate refreshed; the sick eased and restored; the prisoners delivered; the captives redeemed; the oppressed supported and relieved; and all men, in every estate and condition of life, contented, bettered and amended.

Psalm. 134. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Matthew. 23. 37. O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and thou wouldest not. How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and thou wouldest not. How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and thou wouldest not.

February.

February.

The Meditation at home some time before the Sacrament.

Think with your self, It is now a Month since our Lord did me the honour to entertain me at his Table. Where have I been ever since that happy time? What have I been doing? Have I never gone to return him thanks for that grace bestowed on me? Have I been a perfect stranger to him who loves me so much, who spake so kindly then unto me, and gave me such assurances of his everlasting kindness? O shameless ingratitude! How shall I be able ever to look him in the face any more? I shall sink and die under the load of such a fearful guilt.

But I hope the case is not altogether so bad with me. Have I not sometimes reflected on his incomparable love? Have I not endeavoured to preserve some memory of the benefits he hath done unto me? Is there not still a little sense of them remaining in my heart? I would fain encourage my self to wait again upon my Lord. Pardon me, O God, if I presume again to enter into thy gates with thanksgiving, and into thy Courts with praise: to eat of the Bread which came down from Heaven; to shew forth the Lord's death; to represent to my God the Sacrifice he made for the atonement of our sins; and by vir-
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truce of it humbly to expect the continuance of his pardon; to renew my Covenant with him, and to receive new confirmations of the truth of his Promises to me. Awake, awake, O my soul, all thy holy thoughts, thy Faith, thy Love, and every other grace, till thou

Psal. 97. 7.

canst say with David, *My heart is fixed, O God, my heart is prepared, I will sing and give praise.* Go, and shew

him how thy heart hath been wounded with the thoughts of his love; how all thy sins have been bleeding to death; how ready thou art to offer up thy self again in Sacrifice to him. Shew him how resolved thou art to walk on still more steadily in his holy ways, to employ all the renewed strength thou shalt receive in his hearty service, and to go forth in the joy of the Lord to do his will with greater humility, freedom, and cheerfulness of spirit.

Then thou mayest think thou hearest that Voice of Wisdom which saith, *Come,*

Prov. 9. 5.

eat of my bread, and drink of the wine which I have mingled. Of that of the divine Lover; Eat,

Cant. 5. 1.

O friends, drink, yea, drink abundantly, O beloved. Let your soul be

Psal. 63. 3.

satisfied as with marrow and fatness, and your mouth praise him with joyful lips. For Christ him-

Math. 5.

self saith, Blessed are the poor in spirit: for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

sed

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Blessed are the merciful : for they shall obtain mercy.
 Blessed are the pure in heart : for they shall see God.
 Blessed are the peace-makers : for they shall be called
 the children of God. Blessed are they which are per-
 secuted for righteousness sake : for theirs is the king-
 dom of heaven. As he will one day say to such,
 Come ye blessed of my Father, inherit the kingdom
 prepared for you from the beginning of the world :
 So now he authorizes his Ministers to say, Come
 ye blessed souls ; receive the tokens of his love,
 some earnest of future bliss ; and rejoyce in hopes
 of his heavenly kingdom. He hath not only pre-
 pared for you a kingdom ; but, as the Psalmist
 speaks in another case, he hath prepared a Table
 for you, and anoints your head with oil (that glad-
 ness wherewith our royal High-Priest is crowned)
 and makes your cup (his celestial blessings poured
 on us) to run over. Let us go then ; and humbly
 receive that cup of blessing, to which he invites us.
 Let us bless the Lord and speak good of his Name ;
 desiring that all mankind may be
 blessed in him : all Nations may call
 him blessed.

Psal. 72. 17.

To the wicked indeed God saith,
 What hast thou to do to declare my
 statutes, or that thou shouldst take
 my covenant in thy mouth ? Seeing
 thou hatest instruction, and callest
 my words behind thee. They that
 are in the flesh, cannot please God.
 And the works of the flesh are ma-
 nifest, which are these, Adultery,
 fornication, uncleanness, lascivious-
 ness, idolatry, witchcraft, hatred,
 variance, emulations, wrath, strife, seditions, be-
 rofers,

Psal. 50. 16,
 17.

Rom. 8. 8.

Gal. 5. 19, &c.

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refus, envyings, murders, drunkenness, revellings, and such like. For them that do such things there is a cup in the hand of the Lord, and the wine of it, saith the Psalmist, is red, but it is the cup of indignation, and the wine of the fierceness of his wrath.

True, my soul; but let us go therefore and renounce all ungodliness, and worldly lusts. Let us crucifie the flesh with all the affections and appetites thereof. Let us engage our heart in that Covenant, which we have often taken into our mouth: and profess and say that we think it our happiness to be his most obedient servants. Then make no doubt, but that he will accept thee, and send thee away with his blessing. Address thy self as cheerfully to him, as if thou heardst a voice from Heaven,

Phil. 4. 4.

Psal. 98. 2.

John 3. 15.

Psal. 32. ult.

1 Thess. 1. 10.

Rejoice in the Lord alway, again, I say rejoice. For God hath done great things for you: He hath declared his salvation, and openly shewed his righteousness in the sight of the heathen. He hath so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And therefore be glad, O ye righteous: be joyful all ye that are true of heart. Rejoice in Gods marvellous love; and wait for his Son from Heaven, whom he raised from the dead, even Jesus which delivered you from the wrath to come.

*The Prayer at home some time before
the Sacrament.*

O Most holy and ever blessed God,
who art brighter than the Sun in
its greatest strength; and dwellest in
that light which no man can approach
unto: whom no man hath seen, or can
see; But in thine infinite goodness hast
condescended to shew us thy glory by
manifesting thy self in our flesh; so that
our weakness may look upon thee and
live. I thy poor Creature, encompassed
with darkness, adore, as I am able, that
unspeakable love; though I have just rea-
son to tremble even at the presence of
my humblest Saviour, and to be afraid
when I have before mine eyes, the to-
kens of his dearest love. For I have not
duly weighed his infinite kindness, nor
rejoyced in the light of his blessed Gospel,
nor loved his Commandments, nor fear-
ed his threatnings, nor settled my hope
and satisfaction in his precious Promi-
ses, as I ought to have done. A great
part of my life, I acknowledge, hath
been but little conforming with the faith

which

H

which

which I profess. I have not remembered so frequently as becomes me, my dependence upon thee as my Creator; and my subjection to thee as my Sovereign Lord. I have strangely forgot thy fatherly love in sending thy Son to dwell among us; and his tender love to us in all his Agonies, and Sweat, and Wounds, and bitter Passion for our sake. O the folly I have been guilty of in listening to the inordinate desires of the flesh, rather than to the motions of thy holy Spirit! How

many neglects *Of my duties*
** Here you may mention that envying, wrath, contention, uncharitable censuring, &c. you may have been guilty of.* *rises* * I have my Brethren to accuse me of? How little have I been concerned for the honour of Religion, and the good and enlargement of thy Church? I have not glorified thee with body and spirit, as if I believed the Resurrection of the dead, and expected from Christ Jesus forgiveness of sins and everlasting life. How shall I stand in that great day of Judgment, which I have so little thought of? Whither shall I go, when the remembrance of my Saviour is now so astonishing,

stonishing, and the remembrance of thy
 love so sad and afflicting? It is some
 small comfort to me, that I am some-
 thing confounded and ashamed in my
 own thoughts. Thou hast not taken, I
 hope, thy holy Spirit from
 me. *Then wilt not forsake the* *Psal. 138. 8.*
work of thine own hands, but
perfect that which concerneth
me. *As thou hast begun a* *Phil. 1. 6.*
good work in me, so thou wilt
finish it. I humbly hope, at the day of Je-
 sus Christ. Pierce my heart with a more
 mortifying sense of what I utter with my
 mouth. Work in me a deeper sorrow for
 all my sins, a godly sorrow that worketh
 repentance, never to be repented of.
 Turn my heart. Good Lord, turn me quite
 away from them, that I
 may loath and *abhor that* *Rom. 12. 9.*
which is evil, and cleave to
that which is good. I expose my soul here
 unto thee as an object of thy tenderest
 pity and compassion; I spread my wounds
 before thee, that thou mayst cleanse and
 heal them. It is not thy pardon alone
 which I desire; but that I may be thorough-
 ly renewed and chang'd in my mind, will
 and affections. I long for a drop and

settled apprehension of thee, to overawe
and rule me in every thought, word, de-
fire and action of my whole life. For a
stedfast love to thee, that may move me
willingly and cheerfully to obey thee.
And for an active hope in thee, which
may constantly excite me to pursue my
self, even as thou art pure. Great, O
Lord, is the levity of my mind, and the
sicklencess of my thoughts; which makes
me afraid lest all these holy desires should
presently vanish. Wretch that I am, how
often have I started from my purposes,
and forsaken my own resolutions. I am
going therefore once more unto thy Al-
tar, to offer my soul and body to thee;
to renew my Covenant with thee, and
to put my self into thy hands, that thou
mayst preserve these thoughts and purpo-
ses in my heart for ever. Accept, most
loving Father, of these holy intentions.
Meet them there again; and visit me
from above with a more plentiful effu-
sion of thy holy Spirit, to confirm and
strengthen me in all goodness. I beseech
thee by the precious blood of Jesus Christ,
the price of our Salvation; by thy won-
drous and ineffable love which gave him
for us; to pour down upon me the abun-
dance

Self Meditations and Prayers. 349

dance of thy Grace : that I may ever hereafter walk before thee with a perfect heart in newness of life. As thou hast invited me to that holy Feast in remembrance of him : so dispose my soul to approach unto it with such reverence and holy fear ; with such pure devotion and fervent love ; with such spiritual gladness and heavenly joy : that tasting the pleasures of thine House, I may never thirst for any thing so much ; but delight my self always in the Lord, and do good. Lord, what wait I for ? truly, my hope is in thee : that I shall increase in the faith, and be rooted and grounded in love : and stick unto thy testimonies with my whole heart, and run the ways of thy commandments, till I have finished my course with joy.

Come, Lord Jesus, and seat thy Faith in my mind and will, as in its Throne. Establish thy Laws and Government there ; ~~reign and rule in me for ever.~~ That armed with thy power, all thy enemies may flee before thee, and no evil thing may dwell in thy sight : but I may overcome the World, the Flesh, and the Devil, and serve thee without fear

150 *Meditation and Prayer. Feb.*

In righteousness and holiness all the days
of my life. *Hear my words,*

Psal. 5. 1. O Lord, consider my medi-
17. 1. tation. Give ear unto my

prayer that thou wilt not shut out of
thy temple. And make me to know and

feel that Jesus who died
for me, *Rev. 1. 18. is alive from the dead*

and liveth for evermore: and
that he is an eternal Fountain of life and

strength, of comfort and refreshment, to
all those that by him believe

1 Pet. 1. 21. in God, who raised him from
the dead and gave him glory,

that our faith and hope might be in God. In
his most powerful Name I live unto thee,

for all that is comprehended in his own
holy words; saying,

Our Father, &c.

Come Lord Jesus, and let thy Father
in my mind and will, as in his Throne.
Establish thy Laws and Government
there; reign and rule in me for ever.
Thou art God with thy power, all thy ene-
mies may lie before thee, and no evil
thing may dwell in thy light; but I may
overcome the World, the Flesh, and
the Devil, and give thee witness for
ever.

A Meditation at home afterward.

Sometime that day, and as often as you can after, reflect upon your own thoughts, resolutions and vows: and consider, that there may be but a few days, perhaps hours, remaining, before you must appear at the Tribunal of him, who hath now entertained you at his Table. The next sight you have of him, may be, upon his Throne, as one that is ready *1 Pet. 4. 5.* to judge the quick and the dead. Put your soul in mind of the great account you must give, of all that you have done in the body: and of your sacred actions, no question, as well as of the rest. And therefore ask your self in the most serious manner, and bid your soul tell you, With what affection hath the death of the Lord been now remembered? Hast thou as sincerely renounced all thy evil ways, and consecrated thy self to the life of Christ, as thou hopest to be saved? As God shall judge the world in righteousness, art thou resolved and determined to become a new creature, and to pass the time of thy sojourning here in fear? O how dreadful will he then appear, to those who return with the Dog to his vomit, after they have eaten of this holy Bread, and drunk of this holy Cup! Who can stand before him that hath known and remembered his transcendent love, and yet loved his ease, his pleasure, his money or any other thing, better than him and his eternal life? It concerns me nearly, O my soul, to keep him ever in my thoughts, and to express him in my life. That when he comes

he may see himself in me, and behold his own Image, in righteousness and true holiness, fairly engraven on my heart. For many will say unto him at that day, Lord, we have eaten

Luke 13. and drunk in thy presence, and thou hast taught in our streets. But he will say, I tell you I know you not whence

you are; depart from me all ye workers of iniquity. Most dismal change! now he invites, now he saith Come; but then he will say Depart: if we come not to his Table with hearts to entertain him, to suffer him to dwell in us, and to be the sole disposer of all our actions. God forbid that ever that terrible voice should sound in mine ears. This one word DEPART from me; how confounding will it be! It must needs strike the stoutest soul into eternal sorrow.

The searcher of my heart knows that I went unfeignedly thither, to give him possession of it: and here again I confirm the gift. Let him command what he pleases, and I will obey it. Let him bring his cross along with him, I will submit unto it. Come poverty, come reproaches, come imprisonment, come pains and torments, come death it self: rather than be so miserable as to depart from the living God. Depart from me, rather, ye evil doers; for I will keep the commandments of my God. I will walk within my house with a perfect heart. No wicked thing will I set before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. And my delight shall be upon the Saints, that are in the earth; and upon such as count themselves.

Psal. 103. And
And

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And that you may preserve these good purposes, let your heart be often there, where they were conceived and made; though your body cannot. Look often back upon the Table of the Lord; and say with the same holy Psalmist, *O when shall I come and appear again before thee!* Early will I seek thee, *O my God: my soul thirsteth for thee: that I may see thy power and thy glory, so as I have seen thee in the Sanctuary.* Because thy loving kindness is better than life: my lips shall praise thee. Thus will I bless thee, while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and with fatness: and my mouth shall praise thee with joyful lips.

And to furnish your soul with greater plenty of good thoughts, you may often reflect upon the example which Christ hath set you in his death as well as in his life. And particularly resolve to spend this month in meditating every day upon his great CHARITY; who though he was rich, yet for our sakes he became poor, that by his poverty we might be rich. In this God commended his love to us, that while we were yet sinners, Christ died for us. Greater love hath no man than this, that a man lay down his life for his friends. But we when we were enemies were reconciled to God by the death of his Son: and therefore shall much more be saved by his life. Excite in your self hereby, a great and compassionate love to all Mankind: especially to your Brethren, with whom you are knit in one body. That you may be strongly inclined to do good, as occasion is offered; to refresh the

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bows of the poor will never; my comfort and support the feet of the meek; to live with all in unity and peace: all your Christian friendships be perfected in endless love; in the other world. Remember that God is the God of peace, and Christ is the Lord of peace. Often meditate on the words of our Lord, that it is better to give than to receive: and upon these words of a good man, that he is the best merchandise who lays his treasure upon God, and his money upon the poor.

And to finish your soul with greater peace of good thoughts, you may often reflect upon the example which Christ hath set you in his death as well as in his life. And particularly resolve to spend the month in meditating every day upon his great CHARITY.

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The Thanksgiving and Prayer.

I Cast my self down before thee, O Lord, in the deepest humility of soul; to worship and praise thee together with all the heavenly Host, saying: Holy, Holy, Holy; Lord God Almighty; Heaven and Earth are full of thy glorious goodness. Thou art the joy of all those happy Creatures above, who continually behold the brightness of thy glory: and thy presence, and the light of thy countenance makes heaven upon earth to us thy servants, whom thou admittest thus near unto thee. Glory be to God in the highest, who to all other blessings hath added the gift of his dear Son; and delivered him up for us all. Glory be to the Son of God, the Prince of peace; who hath loved us and given himself for us, to redeem us from all iniquity: and left us such remembrances of himself, and precious pledges of his never failing love. And thanks be to the holy Spirit of grace, the power of the divine love; which draws us unto God, and inflames us with his love, and raises up our hearts towards Heaven,

Heaven. Blessed, for ever blessed, be
 thine infinite wisdom, power and good-
 nels, which all the world proclaims unto
 us, and which thou hast more particu-
 larly manifested in Christ
Psal. 73. 25. Jesus. *There is none in Hea-*
ven that we can desire, but
thee; nor in earth besides thee: that we
 may know thee, and intirely love thee,
 and be made like unto thee, and be loved
 by thee, and made meet to live for ever
 with thee. O that the sight I have now had
 of thee, may make all things here below
 seem mean and contemptible in mine eyes,
 in compare with thy favour and good
 will towards me. That no temptation in
 the whole world may be able to draw my
 heart from the obedience I have vowed
 to thee: but I may ever think of thee,
 and ever seek thee, and ever speak of thy
 goodness, and esteem my self happy in
 being beloved of thee, the Possessor of
 Heaven and Earth. It is the serious pur-
 pose of my heart to cleave to thee; and
 to spend my days in humility and heaven-
 ly mindedness, in prayer and praises, in
 temperance and chastity, in works of ju-
 stice and mercy, in doing of good and
 forgiving evil, in meekness and peace-
 ableness,

ableness, contentedness and thankfulness, patience and forbearance, and in all other fruits of thy holy Spirit. And therefore I humbly wait on thee, O Father of mercies, for the continued help and assistance thereof, that I may be able to shew forth the virtues of thee, who hast called me out of darkness into thy marvellous light. Thou wilt preserve me, I hope, by thy mighty power through faith unto Salvation: And so constantly assist me by thy Grace, that I may keep my self unspotted from the world; and never do any thing to offend thee, and cause thee to depart away, or hide thy face from thy servant who is devoted to thee. O that I may never forget to put on, as the elect of God, bowels of mercies, kindness, lowliness of mind, meekness, long suffering; and above all these things charity which is the bond of perfectness: without which whoever liveth is as dead before thee. Pour into my heart more and more of this most excellent grace; that according to my ability I may do good, and be rich in good works, ready

1 Pet. 2: 9.
1. 9.

Coloss. 3: 12,
13, &c.

1 Tim. 6: 18.

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ly to distribute; willing to communicate;
laying upon them for thyself a good founda-
tion against the time to come; that I may
lay hold on eternal life.

And as this Charity binds me, I most
heartily desire the good of all mankind;
especially of the Universal Church, which
Christ hath purchased by his Blood. That
the Devil may not devour his inheritance,
and Christians may not bite and devour
one another, by hatred and strife and bit-
ter envyings; but the peace of thee our
God may rule in their hearts, and all
agree together in godly love. It pierces thy
servants to see her bleeding wounds; her
miserable rents and divisions. O that the
sweet and loving Spirit of the Lord Jesus
may inspire every part of thy Church. O
that all who call upon the Name of Christ
may be endued with uniting principles,
and listen to healing counsels, and be fil-
led with brotherly affections and disposi-
tions. Hear, O Lord, the daily prayers of
every Member thereof. Relieve the poor;
pity the groans of the sick; support the
infirmities of the weak; take compas-
sion upon the sighings of Captives, the
crys of the Fatherless and Widows; the
distress

Feb. Meditations and Prayers. 139

distresses of the Strangers and friendless, and the various needs of all those that have no helpers. For which end, fill the hearts of all Christian Kings and Rulers with abundance of wisdom and charity; that they may have such a tender and merciful care of all their Subjects, as Parents have of their Children: providing for their happiness and comfort to the utmost of their power. Give thy Grace also to all the Pastors of thy Flock, that they may stir up every one to do their duties, by their holy exhortations and godly examples: and the light of all Christians may so shine before other men, that they seeing their good works, may glorifie thee our heavenly Father. That the strangers to our Religion may come and submit themselves unto thee: and at last there may be one fold, as there is one Shepherd; and the whole world with one voice and one consent may praise and magnifie thy glorious

Name. Now to him that is Rom. 16. 25,
of power to establish me, ac- 26.
cording to the Gospel and
preaching of Jesus Christ; to God only wise
be glory through Christ Jesus for ever. Amen.

Barth.

children of the strangers and friends
 and the various needs of all those that
 have no help but which end, all the
 hearts of all Christian kings and ladies
 with abundance of wisdom and charity;
 that they may have such a tender and
 merciful care of all their subjects, as
 parents have of their children; provi-
 ding for their happiness and comfort to
 the utmost of their power. Give the
 grace to all the people of my flock,
 that they may be up every one to do
 their duty, by their holy examinations
 and good examples; and the light of all
 Christians may to shine before other men,
 that they feeling their good works, may
 praise the Lord our heavenly Father, who
 is the Father of our Religion may come
 and dwell in the hearts of the people, and as
 all there may be one fold, as there is one
 shepherd, and the whole world with
 one voice and one consent may praise
 and magnify the glorious
 Name. Venerabile Venerabile. Amen. 16 122
 of the Holy Spirit, who is the
 comforter, the guide, the
 strengthener of the soul, the
 purifier of the heart, the
 giver of life, the giver of
 peace, the giver of joy, the
 giver of all good things.
 Amen.

March.

Meditation some day before the
Sacrament.

YOU may consider that when God intended to make a new Covenant with Man of more abundant grace and mercy than was ever known before, he was pleased to do like a Man. *The Word was made flesh*, and he came and dwelt among us. He declared by the mouth of one taken from among our selves his great good will towards us. He entered into all imaginable bonds, to perform his part of that sacred Covenant. He gave us his word and his oath, *(two immutable things, in which it was impossible for God to lye.)* He gave us his Son for a Pledge, and his Son gave his Blood for a Seal, and his holy Spirit for an Earnest of his eternal Love! Adored be the goodness of God (should you say within your selves) who hath done so much to assure the hearts of trembling and unbelieving sinners. Adored be his goodness, who is so desirous we should be perswaded of it. Is there no way for us also to engage our selves, and pass our word as solemnly to him? Can we find no bonds that are sacred, wherein to tye our selves strongly to his service? Blessed be the Mercies of our God, who hath appointed two Sacraments: wherein we for our parts promise and seal to stand to the conditions of that Covenant of grace. But so ex-

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five is his love, that he doth there again likewise engage his fidelity to us, and secures to us the blessings which he hath promised in his holy Gospel. O how excellent is his loving kindness, which hath given us such strong consolation! And how long is it now since I was first devoted to him, and

received the first assurances of his love? These *—years have I been
** Asks from the time of your Baptism,* called by his Name; and made partaker of his Grace. In my Baptism he began to shew his love to me; and since I entered into Covenant with him, and vowed to keep his Commandments, What manner of person ought I to have been in all holy conversation and godliness; who am so deeply indebted to him; who have lived so long in his family, and been often likewise entertained at his Table, and received there the renewed tokens of his clearest love! O how unwearied is his goodness, which can yet once more to partake of that great favour! Canst thou find in thy heart, O my soul, to admire any thing, to love any thing like unto him? Let us go with the forwardest affection to tellise how much we value his kindness; to profess the sincerity of our faith in him; and most dutiful love unto him. Let us go and confirm the agreement that is between us, and make a new choice of him for our only Master and Saviour; and take upon us to be eternally his Servants. Nay, render him our most hearty thanks; that he will admit us to that honour; and with the most passionate admiration make him our acknowledgements; that he would do so much to deserve our service. Is not this thy mind and intention in approaching to his Table? Doth it not grieve thee that thou hast

at any time offended so great love? Hadst thou not rather die and be crucified as he was, than willingly break the least of his Commands? Dost thou not in heart and resolution forsake every thing, that would hinder thee from doing his will? Art thou not purposed to follow Jesus in all the actions of an holy, humble, charitable and religious life? Let us go then and wait upon him; and shew him the love that we bear unto him. Let us give him thanks, even for this good mind which he hath put into us; and for all the hopes we have that he will continue it to eternal life. Be not discouraged; for when the wicked forsake his way, and the unrighteous man his thoughts, he himself hath said, that he will have mercy upon him, and multiply to pardon. He will pour more abundantly of his holy Spirit on us to strengthen our resolutions. He will make us grow in Grace, and being forth all the fruits of righteousness. He will abundantly satisfy us with the fatness of his house, and make us to drink of the river of his pleasures. For with him is the fountain of life; in his light shall we see light. He will unite his loving kindness unto them that know him; and his righteousness to the upright in heart. For the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear. But as he that is mighty hath done great things already: so his mercy is on them that fear him, from generation to generation.

The Prayer following this Meditation.

O Most holy and ever blessed God, the Fountain of good, the highest object of our Love, the rest and satisfaction of all rational desires; infinitely greater than all we can see, and all we conceive. I bow my self before thee, and humbly worship thy incomprehensible Majesty. It was thy goodness which brought me into being; and thy patience which continued me in it unto this time; and a greater mercy which hath not suffered my being to be miserable to me; but heaped on me innumerable good things. But I have no fit name for that superabundant love, which thought of making mankind so very happy by thy Son Jesus. It is a wonder, O Lord, that thou wouldest be at such expence about those, who had chosen to be any thing rather than such as thou madest them. None but infinite compassion could be so tender of those who despised thy Image, and loved to live like the beasts that perish. None but thou,

O.

O merciful God, could think of bestowing greater benefits on such brutish sinners. And nothing but a stupid negligence and unaccountable inconsiderateness, could ever refuse to be made partakers of such endless happiness as thou designest to us. I am one of those strange things that have forsaken thee, and know not why. Who was long insensible of thy Grace, and unmoveable under thy greatest importunities to return to thee. And since thou hast prevailed with me, am too much inclined to content my self with a small degree of likeness to thee, and not to find out little pretences and excuses, for the doing of my own will, rather than thine. And that, though I am so solemnly consecrated to thee, and have been instructed in thy blessed Gospel, and put in hopes of such glorious rewards, and received such encouragements at thy Table; where I have frequently promised cheerful obedience in all things.

Blessed be thy inconceivable love, O most gracious Lord, who hast given the Blood of thy Son to be shed for those who sin against that love; if with all
their

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their hearts and all their souls they re-
turn unto thee. For ever magnified be
thy mercy, who hast given us so many
assurances of the truth of thy love to us,
and so many opportunities to testify
the truth of ours towards thee. Thou
art pleased not only by thy Word, thy
Promise and Oath to give us ground of
hope: but even by outward and sensi-
ble signs to encourage our weak and
justly fearful faith. For who can but
tremble to think, that he hath at any
time offended the Majesty of Heaven and
Earth? And yet who can but hope, that
hears the voice of thy Son inviting us to
come unto thee, and promising a pardon
to returning sinners? O thou who cal-
lest me now again to thy holy Table,
and there hast made such rich provision
for us: assist I most humbly beseech thee
all the meditations, desires and resolu-
tions of my soul in that holy action:
That I may remember all the Lord Jesus
hath done and suffered for me, with such
an humble admiration, a lively faith,
and a thankful love; that I may feel my
heart tied faster to him with the cords
of his love; and sent up to Heaven, as
the whole burnt-offerings, to the Lord:

Draw

Draw me ; O God of love ; more powerfully to thee ; and fill me more with wisdom and goodness ; that my mind may more clearly discern between things that differ ; my will may become more easy to all that is good ; and more obstinate against all that is evil ; and that every affection and passion may be more gentle and submissive to the government of thy holy Laws. Possess my heart against all the force of temptations by a never dying sense of thy goodness, and a remembrance of those joys which thou hast prepared for those that love thee. O that all my graces may receive increase of nourishment : that I may more perfectly imitate the humility, the meekness, the patience, the charity ; the resignation and absolute obedience of my Lord and Master Jesus Christ. He hath bidden us believe, that thou wilt give thy holy Spirit to those that ask it ; as readily as an earthly Parent gives bread to his Children. O let the power of that attend upon me , to fix my wandring thoughts, to raise up my heavy and dull affections, and to form all my holy purposes into a settled disposition and temper of heart, to comply with thy blessed

in a little while I shall be in the arms of my Father, and I shall be with him forever. I have seen the love of my Father, and I have seen the love of my Father to me. I have seen the love of my Father to me, and I have seen the love of my Father to me.

A Meditation some time after

ward.

When you have leisure to retire alone by your self, you may say to your self as the people did, when they beheld the sick man at our Saviour's word take up his bed and walk (*Luke 5. 26.*) *I have seen strange things to day.* I have seen the marvellous love of Heaven to us sinful dust and ashes. I have seen how the Son of God died for the love of us: how the blessed Jesus was hanged and bled upon a Cross for our Salvation. I have beheld him presenting himself unto me; and offering to make me partaker of all his benefits. With what affections did I meet and receive his strange love? Did not my heart burn within me when he opened the counsel of his heart to me? Did it not melt and dissolve into love; when he shewed me how passionately he loved me? Did I not offer my self both soul and body to him; and promise to be his faithful servant? Did I not remember that I was his already, and renew my vows to cleave unto him in loyal obedience? O what a transforming sight was it, to behold Jesus who was made a little lower than Angels for the suffering of death, crowned with glory and honour; and promising by patient continuance in well-doing, to lift me up also at last unto glory! Lord, what is man that thou takest knowledge of him? or the son of man that

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thus maketh account of him & How is it possible to forget this love, or my own engagements? For what pleasures shall I leave these, of Communion with God and my gracious Master Christ Jesus? You offer too little, all ye flattering recompenses upon earth, that would draw my affections from so great an happiness. There can be nothing comparable, to being beloved of the undoubted Lord of Heaven and Earth. One thing

Psal. 27. 4. have I desired of the Lord, that will

I seek of him, that I may dwell in the

house of the Lord all the days of my life, to behold the

beauty of the Lord, and to inquire in his Temple.

This is sufficient to inlead an holy life unto me:

that I may be always fit to be one of his Guests, to

feast with him at his Table, so he filled with his

comforts, and live in hope to live with him in end-

less joys. And could I but see what things he hath

prepared for those that love him, the height of his

glory, the attendance of his Ministers, the plea-

tures that are at his right hand: there would be no

more spirit in me. This little that I have seen maketh

me say, Happy are those thy servants,

1 Kings 10. 8. that stand continually before thee:

blest are they whom thou hast cho-

Psal. 65. 4. sen, and caused to approach unto

thee: that they may dwell in thy

Psal. 84. 4. heavenly courts: they will still be

praising thee. I will never forgo the

beginnings of this bliss. For a day

Psal. 84. 10. in thy courts is better than a thou-

11. 12. sand. I had rather be a door-keeper

in the house of my God, than to dwell

in the tents of wickedness. For the Lord God is a Sun

and Shield: the Lord will give grace and glory: no

good thing will he withhold from them that walk up-

rightly.

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rightly. O Lord if thou, who find in the man that tra-
 deth in thee. *1 Pet. 2. 23.*

And here it will be fit to remember, how eve-
 ry deliberate sin after such fresh experiences of
 Gods goodness, new obligations from him, and
 new resolutions and vows to him; will be of a
 more crimson dye, and a bloodier nature. And
 therefore you must be sober and watch unto
 prayer. And remember withal, on the other
 side, that every good action will be the more ac-
 ceptable, when it proceeds out of mere love to
 our Master Jesus, who hath loved us so much.
 And therefore always endeavour to quicken the
 one by reflecting upon the other. More particular-
 ly you may resolve to meditate all the Month fol-
 lowing upon the great MEEKNESS of the
 Lord Jesus. Who was dumb as a
 sheep before the shearers, and as a Lamb that is brought to the slaughter. He
 was oppressed and he was afflicted,
 yet he opened not his mouth. when
 he was reviled, he reviled not again:
 when he suffered, he threatened not; but committed
 himself to him that judgeth righteously. And so la-
 bour to tread in his steps, and to imitate him in
 this lovely grace. To speak evil of
 no man, to be no brawlers, but gen-
 tle, shewing all meekness unto all
 men. For we our selves also were sometimes foolish,
 and disobedient, and deceived, &c. This virtue
 the Apostles, there and in other pla-
 ces*, require us to exercise, espe-
 cially toward Rulers and Governors.
 And S. Peter recommends this to

Isai. 53. 7.

1 Pet. 2. 23.

Tit. 3. 3, 2.

** 1 Pet. 3.*

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wives in the most handsome and be-
1 Pet. 3. 4. coming attire; even the ornament of a
meek and quiet spirit, which is in the
sight of God of great price.

And here it will be observed, that the
more common the ornament, the more
valuable it is. And you must be sober and watch unto
prayer. And remember, that, on the other
side, that every good action will be the more
valued, if it is performed in a meek and quiet
spirit.

And this is always to be observed, that
one by reflecting upon the other, more purities
ly you may be led to meditate all the more
focusing upon the great MEANS of the

1 Cor. 13. 1. Love is the greatest of the
gifts, and the most excellent.

And this is the love which is the
fruit of the Spirit, and which is the
bond of perfect knowledge. And to be
born to tread in his steps, and to imitate him in
this lovely grace. To keep us

as we are, in the love of God, and
the love of our brethren.

And this is the love which is the
fruit of the Spirit, and which is the
bond of perfect knowledge.

And this is the love which is the
fruit of the Spirit, and which is the
bond of perfect knowledge.

And this is the love which is the
fruit of the Spirit, and which is the
bond of perfect knowledge.

*The Thanksgiving and Prayer
following.*

PRaised be God. Let all Creatures in
Heaven and Earth praise the Name
of the Lord. For his Name alone is ex-
cellent; his Glory is above Earth and
Heaven. Glory be to thee, O God most
high, the Creator of all, the Father of
Mercies, who openest thy hand and fil-
lest every living thing with good. Bles-
sed be thy Name, O Son of the Father,
the ever blessed Jesus, to whom I hum-
bly bow my self, as the Image of God,
the brightness of his Glory, the Redee-
mer of our souls, the Mediator of our
peace, and our Intercessor at the right
hand of the Majesty on high. O thou
holy Spirit of Grace, the Almighty Pow-
er of God, inspire my heart, that I may
know, that I may acknowledge, that I
may love, delight in, obey and praise
the Lord our God from henceforth and
for ever.

Thanks be to the eternal Goodness for
the everlasting Gospel; for the constant

services of thy Ministers; for the happy Communion of Saints; for all the comforts of food, and health, and peace, and friends: above all for the death, resurrection, ascension and exaltation of our Lord Jesus, for all the fruits of them; and for the earnest and pledges I have received, of forgiveness of sins and immortal life. One day is too short to recount thy Mercies. While I live I shall never be able to find out, how much thou hast already loved me; how many blessings thou hast loaded me withal, since I came into this world. And yet in the careful improvement of these, thou intendest to bring me to higher and endless felicity. O that the remembrance of what I have seen and felt of thy love, may always cleave unto my mind: and that I may every day see and be made sensible of more. That the powerful operation of it in my heart, may defend me against all the allurements of the world and the flesh: and nothing may be able to entice me from my duty, nor be hard and difficult to do for thy mighty love. Incline my heart, O Lord, continually towards thee; that I may know I love thee, by thinking often of thee, and delighting

fighting to be with thee, and studying in all things to conform my self to thy blessed Nature and Will. That having thee always before mine eyes, thy Holiness and Righteousness may move me to purifie my heart thoroughly from all worldly and fleshly lusts: thy greatness may breed in me much reverence, fear and humility, and thy tender mercies, incline me to pitifulness, bowels of mercies, and readiness to do all good. Give me such apprehensions of thy truth and faithfulness; that I may intirely trust thee, and rely upon thy promises: of thine unerring Wisdom, that I may resign my understanding to thee, and be perfectly contented with whatsoever thou appointest. Dispose my soul so, that a serious sense of thine Omniscience may on all occasions over-awe every thought of my mind and motion of my will into order and obedience: and thy patient goodness suppress all angry affections in me; and make me gentle, long-suffering, and forbearing others in love. Represent thine infinite fulness, O Lord, continually unto me; that it may engage me in eternal thoughts of thee; and make me rejoyce in the hap-

pineness of being one of thy Children, and an Heir of thy glory. There is nothing more my heart can desire; but only that I may still receive more pledges of thy Fatherly love: and have grace to keep my soul so pure and undefiled, that our Lord may delight to manifest himself to me, and make his abode with me.

Reign in me, O blessed Lord, and in all the world. Subdue all the enemies of thy Cross. Advance it above all the Crowns of the Kings of the Earth: that they may become thy obedient Subjects. O that those of them, who call upon thy Name, may be nursing Fathers to thy Church: and promote Christian piety by their high authority and great examples. Illuminate all the Bishops and Pastors of thy Flock; that they may feed thy people with wisdom and understanding, and lead them in the ways of Righteousness. Bless all my Friends: pardon and change all my Enemies. Comfort and relieve all sorts of miserable people. And grant us seasonable weather, that the Earth may bring forth her increase.

Accept of my hearty thanks which I
tender

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tender thee again for all thy mercies both to my soul and body : which are more than thought can number. Accept of this oblation of my whole self, which I have devoutly consecrated unto thee ; desiring to render all praise , thanksgiving, love and hearty service to thee eternally.

*Now the God of all grace,
who hath called us unto his eter- 1 Pet. 5.
nal glory by Christ Jesus , make 10, 11.
us all perfect, stablish, strength-
en, settle us. To him be glory and dominion
for ever and ever. Amen.*

tendered again for all thy mercies both
to my soul and body: which are more
than thought can number. Accept of this
oblation of my whole self, which I have
devoutly consecrated unto thee; desiring
to tender all praise, thanksgiving, love
and hearty service to thee eternally.

Now the God of all grace,
who daily callest us into service: I pray thee
that by Christ Jesus thy Son, who livest
and reignest with the Father in the Holy Spirit,
thou wilt be pleased to accept of this
oblation of my whole self, and to bestow
upon me thy grace and mercy.

And thou O Lord God of Israel,
who dwellest in the Temple of holiness,
and who art ever present with thy people,
thou wilt be pleased to accept of this
oblation of my whole self, and to bestow
upon me thy grace and mercy.

Thine ever loving Son,
Jesus Christ.

April.

The Meditation some day before the Sacrament.

Among the innumerable swarms of people that are upon the face of the earth, how few there are that know the great love of God in Christ Jesus our Lord! And among those few that know it, alas, how small a number are these that remember it, and celebrate it constantly with those praises and thankful acknowledgments, which it eternally deserves!! O what a grand is this, which I am partaker of, that I should be made a fellow-Citizen with the Saints and of the household of God! That I should know what is the riches of the glory of this Mystery which is Christ among us the hope of glory. I am infinitely indebted to the Divine goodness, which enables my heart also to go and commemorate this love in the assembly of his Saints; who all like a spiritual building, being framed together, grow into an holy Temple in the Lord. There the Lords name is continually praised. There he delights to dwell! and hath chosen them for his habitation. There is the voice of joy and gladness: and there he showers down the blessings of his goodness. O my soul, let us worship and bow down: Let us go and kneel before the Lord.

Lord

Lord our Maker. Let us exalt the Lord our
 85. 8. God, and make the voice of his praise to be
 heard. Let us give him the honour due un-
 96. 8. to his name, and worship the Lord with
 holy worship. For the Lord is gracious,
 100. 5. and his mercy is everlasting, and his
 truth endureth from generation to genera-
 tion. Thy reverence, thy faith, thy love, thy holy
 resolutions, thy hunger and thirst, are all, I hope,
 still alive: wherewith we ought to approach into
 his presence. Thou hast not forgot sure the mean-
 ing of this holy Feast: the sweetness of which may
 well preserve a memory of the ends for which our
 Lord invites thee to it. Let us go then with an
 humble confidence, to admire and proclaim once
 more, the infinite love of God our Saviour. Let
 us openly declare that we are his friends and fol-
 lowers: and bid defiance to all his enemies. Yea,
 let us bind our hearts to his Altar with the cords of
 his love; and make an oblation of all we have un-
 to him. It is but just and reasonable; since we
 have received so much from him. It is but right,
 meet and our bounden duty to praise him continu-
 ally; to glorify and serve him with body and soul
 which he hath redeemed. Let us go and thank him
 therefore that he would come down from Heaven
 to us: that he will accept us for his servants; and
 set any esteem upon our poor obedience: and that
 he will still from Heaven visit us; and not leave us
 comfortless without his holy presence with us. So
 may we rejoyce in his salvation, and represent with
 gladforn hearts his Sacrifice to God for our expia-
 tion; and fix our eyes upon that glory where he is
 enthroned: Hoping we shall one day sit down with
 him in the Kingdom of the Father, and keep a
 perpetual Feast with him in Heaven.

What

What should hinder us, O my soul, from going to begin to be so happy? Search and try, examine and prove thy self. Hast thou not a mind to know and do the whole will of God; with all thy heart, and with all thy soul, and with all thy strength? Dost thou not chafe to be poor in spirit, meek, merciful, pure in heart, a peace-maker, a patient sufferer for righteousness sake? and art thou not desirous to make an increase of all these by going to this holy Table? Be not discouraged then, but know that the Lord hath chosen him that is godly for himself. The Lord will hear when I call upon him.

Go and offer the sacrifices of righteousness; and put thy trust in the Lord. There be many that say, What will shew us any good? But let thy voice be, Lord, lift thou up the light of thy countenance upon me. Open thou mine eyes, that I may behold wondrous things out of thy Gospel. Make me able to comprehend with all Saints, what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge. This shall put gladness in my heart, more than in the time when their corn and wine increased. For thine are riches, and power, and honour and pleasure: and they whom thou lovest, can want nothing that is good. Thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield. The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.

Psal. 4. 3.

3. 6.

Psal. 119.

18.

Ephes. 3.

18, 19.

Psal. 5. 12.

22. 26.

The

The Prayer before the Communion
 O Lord, who fillest all things, and de-
 lightest to pour out thy blessings
 upon all thy works: especially into
 humble spirits, who empty themselves of
 all their own desires, that they may be
 filled with thy holy truth: Behold a poor
 soul, that opens it self to thy bounteous
 goodness; though with much shame and
 confusion of face, when I remember how
 much of thy Grace I have refused, or in
 vain received. Thou hast sent me, I ac-
 knowledge, unasked innumerable bene-
 fits; and I have found thee in my very
 heart, when I sought not after thee. Of-
 ten have I felt holy thoughts springing
 up in my mind; and pious affections car-
 rying my heart away from all these earth-
 ly vanities. Many godly purposes hast
 thou wrought in me; and made me to
 taste how happy a thing it is to love thee,
 and be beloved of thee. O God,
 thou hast taught me from my
 youth, and early instructed me
 in the knowledge of thy truth.

O Lord, who fillest all things, and de-
 lightest to pour out thy blessings
 upon all thy works: especially into
 humble spirits, who empty themselves of
 all their own desires, that they may be
 filled with thy holy truth: Behold a poor
 soul, that opens it self to thy bounteous
 goodness; though with much shame and
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 much of thy Grace I have refused, or in
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 heart, when I sought not after thee. Of-
 ten have I felt holy thoughts springing
 up in my mind; and pious affections car-
 rying my heart away from all these earth-
 ly vanities. Many godly purposes hast
 thou wrought in me; and made me to
 taste how happy a thing it is to love thee,
 and be beloved of thee. O God,
 thou hast taught me from my
 youth, and early instructed me
 in the knowledge of thy truth.
 Thou

Psal. 71.
 17.

Thou hast prevented all my desires, and secretly disposed my will, to chuse the ways of vertue and piety. *Heb. 12.* I have declared thy wonders, and every day brings along with it, new testimonies of thy most fatherly care and providence. But all this only reproaches me, for my shameful negligence, ingratitude, and unfruitfulness in the knowledge of the Lord Jesus: and makes me despair of receiving any more of thy Grace, unless thou wilt magnifie the riches of it, in thy patient and long-suffering charity towards me. Thou hast required us to put on bowels of mercy, *Coloss. 3. 12, 13* kindness, condescension; forbearing and forgiving one another, if any man have a quarrel against any: And hast *1 Cor. 13. 4, 7.* taught us such charity as is kind and suffereth long, and beareth all things. And therefore I am encouraged to fly unto thee and to hope in thee, who hast made thy self the pattern of tenderness and compassion to us in Christ Jesus. There is something of thy self likewise still remaining in me. I feel my heart inclining towards thee; desiring to have a more lively knowledge of thee,

thee and to be made thoroughly good
and perfectly like thee. Which entold-
ens me the more to wait upon thee, and
to open my heart for new communicati-
ons of thy holy Spirit to me. O thou
who givest food to all flesh, who satisfiest
the cravings of every living thing: deny
not the desires of an immortal soul which
hungers and thirsts to be filled with the
fruit of the Spirit, in all good:
Ephes. 5. *and righteously* and
9. *truth*. It is not thy pardon on-
ly which I crave, and humbly
hope for, through thy mercy in Christ.
But a power from above continually to
assist the holy resolutions thou hast

wrought in me: to deny all un-
godliness and worldly lusts: and
to live soberly, righteously & god-
ly in this present world. I have
chosen O Lord, the way of truth:
thy judgments have I laid before
me. Thy word have I hid in my
heart: that I might not sin against
thee. I have gone astray: but now I will
meditate in thy precepts, and have respect un-
to thy ways. I will delight my self in thy
statutes: I will not forget thy word. With
my whole heart do I seek thee: O let me not
wander

wander from thy Commandments. But
 stablish thy word unto thy ser-
 vant, who is devoted to thy. *Psal. 119. 5.*
 fear. Hold up my goings in
 thy paths, that my footsteps slip not.

And give me leave, good Lord, to ap-
 proach to thy Table, and there to dedi-
 cate my self again unto thee, and receive
 fresh tokens of thy grace and favour to-
 wards me. I am not worthy, I confess, to
 be seen in thy sacred presence: But since
 thou hast wrought in me a will to please
 thee in all things; I desire that I may
 humbly appear and profess it before thee:
 and wait upon thee for a power to do,
 according to the purposes of my heart.
 O thou who searchest the hearts, and
 knowest what is in man: deal with me
 according to the sincerity of my soul.
 And open mine eyes that I may see it, if
 there be any evil way in me: any pride,
 any covetousness, any impurity, any
 hatred or uncharitableness. For I re-
 nounce them all; and unfeign-
 edly resolve to do justly, and to *Mic. 6. 8.*
 love mercy, and to walk humbly
 with my God. Let these words of *Psal. 119.*
 my mouth, and meditations of my *14.*
 heart

be acceptable in thy sight, O Lord my strength and my redeemer. And when I come to thy holy Table, may I feel that thou hast accepted them: by inspiring me with stronger purposes to continue in thy obedience; and lifting me up to an higher degree of love to thee and my blessed Saviour. Raise me, O Lord, so high, that I may be out of the reach of the temptations of the World and the Devil: or at least they may never be able to draw me down to follow any sinful lusts and desires.

Ver. 9. 19. Lord hear; O Lord forgive: O Lord, strengthen and do, according to thy infinite mercies declared in Christ Jesus; and the most comprehensive meaning of his own holy words, in which he hath taught us to pray, saying,

Our Father, &c.

A Meditation afterward at home: on

THE next time thou visitest thy soul, ask it
If it observed well that glorious Person who
seated thee at his Table: and marked the kind
and gracious words which he spake unto thee, by
the representation of his broken Body, and blood
that was shed for thy sake. Alas! wilt thou say,
I should not have been here, if I had had a clear
view of his glory! He would have carried me
to Heaven with him, if my heart had been pos-
sessed with the fulness of his love. My eyes are
too weak to behold his perfections: my thoughts
too narrow to comprehend the unsearchable riches
of his grace.

Didst thou not fetch something of him? Didst not witness of his business Graces shine fairly in thine eyes? Did he not even force upon thee some sense of his wondrous goodness and charity? And hath he not put himself, by sensible tokens, into thy very hands; nay, entered into thine heart, and told thee, that he hath desired it for his habitation? Where is he then? What hast thou done with him? Are the thoughts of him vanished already out of thy mind? Doth the love of him languish and die thus soon in thy breast? Art thou content to let him go, and see him no more till the same solemnity come about again?

How wilt thou be able then to appear before him at that time? With what face wilt thou look

look upon him, whom thou slightest so much, as to love any company better than his? Will it not confound thee to think that thou art but a stranger to him, though thou hast been so often with him? and that he can find nothing of himself in thee; no, not after so many professions of the greatest love and friendship to him? O let him see, that he hath not bestowed himself on one that knows not how to value so divine a Guest. Preserve an everlasting memory of his dying love. Never fail to thank him for it every day, with the greatest passion thou art able to excite. Look on him seriously, and study to be like him. Never take off thine eyes from his beauties, till all his lovely qualities be imprinted on thy heart. Imitate his humility and great condescension to us of low estate.

Math. II. 29.

Exhib. 9. 2.

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make him cry hope

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men. D who also

hold our Lord still

world! To for d

mock, the merciful

earth! Do thou ref

where he shall see

likewise be left —

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2004

Learn of him to be meek and lowly in heart. Walk in love as Christ also hath loved us, and given himself for us, an Offer-

ing and a Sacrifice to God for a sweet smelling savour. Purific-

thy self, even as he is pure. Let
thy conversation be without

coverousness; and be content
with such things as thou hast.

Trust in the Lord, and do good:
and thy portion. That is long.

Christ Jesus may be seen among
odly first would do be to be

walking up and down in the
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the holy Jesus again upon the
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bour

hour to leave it upon others when thou art dead and gone.

Particularly, thou mayst resolve all this month to meditate often on the **PATIENCE** of our Lord, under all the rude affronts and cruel pains he endured from his enemies: and the great dulness, unthankfulness, and slowness to believe, which he found in his Disciples. That so *Patience may have its perfect work in thee; to the end thou mayst be perfect, and entire, wanting nothing.* For we have need of *Patience*, that after we have done the will of God, we may receive the promise. Rest in the Lord therefore, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Resolve not to be discouraged in thy Christian course, whatsoever it be that thou art to do, or suffer. Warn them that are unruly: comfort the feeble-minded; support the weak; be patient towards all men. Remembering that this is the character of those who received the heavenly seed with honest and good hearts; that they brought forth fruit with patience. And we know that the fruit of patience is experience; and experience maketh hope; and hope maketh not ashamed.

James I. 4.

Heb. 10. 36.

Psal. 37. 7.

1 Thess. 5. 14.

Luke 8. 15.

Rom. 5. 3, 4.

The

high me hath made a creature worthy to dwell
in thy house.

The Thanksgiving and Prayer.

All thy works praise thee, O Lord;
they proclaim thy Greatness, thy
Wisdom, thy Power, and Goodness,
throughout the world. There is no place
in Heaven or Earth where their voice is
not heard. But the mouths of rational
Creatures ought most to be filled with
thy praises, whom thou hast made to
understand the wisdom and majesty of
all thy works. We our selves, O Lord,
are fearfully and wonderfully made.
Thou hast adorned mankind with most
noble perfections, and given us dominion
over the works of thy hand. And
after we had despised this honour which
thou didst us, choosing to become like
the beasts that perish: thou wast pleased
to do us a greater, and to demonstrate
an infinite wisdom, power and charity
in our recovery by Christ Jesus. I bless
thee, O God, for that abundant grace;
and for that part and portion, which
thou hast given me in it. That thou
wast pleased to come so lovingly, and
dwell

Angl. Meditations and Prayers. 191

dwell among us; and appear in the likeness of sinful flesh: to what can I ascribe it, but thine incomprehensible love, and readiness to do us good? I most heartily thank thee, that thou wouldst so mercifully comfort us by thy Divine presence among us; and encourage us to hope in thee, that thou wilt not destroy us. And that thou hast proclaimed as much by thine eternal Word, and bidden us to hope in thy mercy. Above all, that thou hast assured us by his Death and Passion, that thou wilt pardon our sins; and by his Resurrection, that thou wilt bestow on us eternal life. There is no end, O Lord, of thy loving kindness. For thou continuest to give us new assurances and tokens of thy good will towards us; and hast now entertained me at thine own Table, with his most precious Body and Blood. It is too little, O God of all grace, to give thee my self, if I had any more to give. All that I can do, is again and again to give my self to thee. And as I have at thine Altar offered my whole soul and body to be employed according to thy holy will and pleasure: so I continue here to renew my devotion to thee; and to oblige my self

sell by repeated vows to be thy servant: I hope I shall never suffer thy love to slip out of my mind; nor forget the promises wherein I stand engaged to thee. Yes, that thou in thine abundant goodness wilt always accompany me by thy holy Spirit, (which our Lord hath bid me expect from thee,) to preserve alive his memory in my heart: that I may ever be a follower of him in poverty of spirit, in meekness, in mercifulness, in purity of heart, in peaceableness, and studying to be

2 Thess. 3. 5.

quiet. *And the Lord direct my heart to the love of God, and the patient waiting for Christ.* That I may endure all the troubles of this life with a composed constant spirit; and never repine at any thing that befalls me. That I may cheerfully suffer for righteousness sake; and taking up my

Heb. 12. 1, 2.

Cross run with patience the race that is set before me: looking unto Jesus the Author and finisher of our faith; who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of glory.

Now

Agost. Meditations and Prayers. 193

Now the God of patience
and consolation grant us all to
be like-minded one towards
another, according to Christ Je-
sus. That all Christian people may with
one mind and one mouth, glorify thee our
God: and receive one another, as Christ al-
so received us, into thy glory. Unite our
hearts in love and charity:
and give us grace to follow Rom. 14. 19
after those things which make
for peace, and things wherewith one may
edifie another. O that the power of all
Christian Kings and Rulers may be im-
ployed to be a terror to all evil doers;
and to give praise and encouragement
to all that do well. That all the servants
of the Lord in holy Offices
may be gentle unto all men, 2 Tim. 2. 24.
apt to teach, patient, in meek-
ness instructing those that oppose themselves.
And all those that are under their care,
may have the grace to e-
steem them very highly in 1 Thes. 5. 13.
love for their works sake:
and laying apart all filthiness, Jam. 1. 21.
and superfluity of naughtiness,
receive with meekness the engrafted word,
which is able to save their souls. I recom-
mend

694 *Meditations and Prayers.*

commend to thy mercies all the poor, the sick, the fatherless and widows; and whosoever are in any distress: that they

may remember the words
Daily 21. 19. of the Lord Jesus, and in

their patience possess their
2 Tim. 4. 18. souls. And the Lord deli-

ver us all from every evil
work: and preserve us unto his heavenly
kingdom: to whom be glory for ever and
ever. Amen.

May.

Day.

**Meditation some day before the
Sacrament.**

CAST your eyes now on the beautiful face of the earth, and see how all things smile up on you. How God hath crowned the year with his goodness, and clothed the Pastures with Flocks, the Gardens with Flowers and Fruits, and the Vallies with Corn. How the little Hills, as the Psalmist speaks, *Psal. 83.* are girded with gladness; and every Creature shouts for joy and sing. And then think with thy self, how uncomely it is that thou shouldst be the only dull and silent thing: whom the Lord hath adorned with greater riches and honour; and set over all the works of his hand. Think what nobler beauties he hath made thee to behold, and set before thy mind: even himself in all his glory, which shines upon thee in the face of Jesus Christ. Think how he calls thee to a Paradise of delight, now that he hath invited thee to his holy Table: where he represents unto thee the Son of his love, the express Image of his person, and all the happy fruits of his manifestation in our flesh. Bid thy soul therefore awake, and meditate on his humble descent from Heaven for our sake, with the acclamations of all the heavenly Host; on all his miraculous works of charity; his holy and useful life; his bitter Passi-

196 Meditations and Prayers. Day

on; his bloody and shameful death; his glorious resurrection and ascension; his power at the right hand of God; and all the benefits he hath by these means obtained to us, and crowned our nature withal. Bid it sing aloud, and give praise, and shout for joy. Stir up all that is within thee, to bless his holy Name. That while all things round about thee are fresh and spiritual and full of life; thou mayst not remain the only dead and heartless creature: but spring up together with the rest, in all the acts of spiritual life. Say to thy self, what a new world do I see? God dwelling here among men. God in Christ reconciling the world to himself, not imputing their trespasses unto them. Friendship made between Heaven and Earth. Death swallowed up in victory. The gate of Heaven opened to all Believers. Jesus our fore-runner, there already enthroned, waiting for all his faithful followers; and filling them now with good hope, peace, and joy in the Holy Ghost.

O what a glorious sight is this: which the Angels themselves admired! What a new heaven and new earth should this have made, wherein dwelleth righteousness? What ails us, that we do not all become new creatures? And beholding as in a glass the glory of our Lord, are not changed into the same image, from glory to glory; even as by the Spirit of the Lord? I am ashamed of my barrenness in the knowledge of Christ Jesus; into whom I was ingrafted long ago. It is high time to be more fruitful in all good works. For he hath said, that every branch in me that beareth not fruit, my Father taketh away; and every branch that beareth fruit,

fruit, be nought it, that it may bring forth more fruit.
 And herein is my Father glorified, that ye bear much
 fruit, so shall ye be my disciples. I will go therefore and
 open my heart to him who is the root and fountain
 of life; that I may derive new spirit, vigour, and
 strength from him. I will go and declare that I be-
 lieve in him: that I have placed my hope, my com-
 fort and satisfaction in his love; and value his fa-
 vour and blessing more than all the world. I will
 shew him how I long to be changed more and
 more, into his Divine image: and
 am resolved to abide in him; and *vers. 7.*
 that his word shall abide in me. I
 will give him all the assurance of it, I am able;
 by renewing my Covenant with him; and making
 a chearful oblation of all that I am, and have, and
 can do, unto his service. Then sure he will com-
 municate more of himself unto me. I shall feel
 his Divine power and virtue
 quickening me: and because he *John 14. 19.*
live, I shall live also. The Sun
 when he returns to visit us with his warmth, doth
 not more revive all things, and renew the face of
 the earth, than I shall find him enlivening and
 renewing me: that I may have my
 fruit unto holiness, and the end e- *Rom. 6. 22.*
 verlasting life. For he himself
 hath said, If you abide in me, and *John 15. 7.*
 my words abide in you, ye shall
 ask what you will, and it shall be done unto you.
 Be it unto me, O Lord, according to thy word:
 I ask nothing, but that I may still have the grace
 to continue in thy love, by keeping thy Com-
 mandments. That I may grow and increase in wis-
 dom and holiness; and be filled with all the fruits

Gal. 5. 22. of the Spirit. With love, joy, peace,
long-suffering, gentleness, meekness, faith,
meekness, temperance: and that they
may abound in me more and more, to thy praise
and glory. Amen.

The Prayer some time before.

O Most blessed God, who art most lovely in thy self and in all thy works: and full of love and kindness to us whom thou hast made to understand thy glorious perfections. Thou art beloved of all those that seriously fix their eyes on the beauties of thy Holiness, Wisdom and Goodness; and observe thy bounty to all thy Creatures. Thousands of Angels and Saints thou hast, whose hearts burn continually with love to thee; and thou hast had many faithful servants that have died for the love of thee. I am one of those fools and senseless wretches, that have loved every thing better than thee my Creator, and merciful Saviour. While others have burnt in the fires for thee, I have been unwilling sometimes to take the pains of a few serious thoughts about thee. And my mind, at best, is apt to start away from that most heavenly employment: it is hard to think, even of thy surpassing kindness to me without interruption, but for a few moments. I am too unlike

the ancient Disciples of the Lord Jesus: being prone to content my self with reading or hearing thy Word; with speaking of thee or praying to thee: and all many times without any love, or but with little affection to thee. Yea, while I make mention of thy love, I am not so much in love with thee, as it deserves. I have beheld the Sun of righteousness shining upon me, and received the dearest pledges of thy loving kindness; without that warmth and heat of love which it might have excited. The liveliest Truths have not penetrated so deep, as they should, into my heart. But though thou hast been pleased to intreat so earnestly, and promise so liberally, as if thou shouldst be indebted to me for my love; it hath many times but little stirred this dull soul towards thee. Thou hast loved us so much as to purchase our love at any rate: having redeemed us with thy Sons Blood, which is the greatest price; and called us to thy Kingdom and Glory, which is the greatest reward: but alas! how unconcerned have I been, too oft, in all these wonders of thy love?

I am ashamed of my self. I blush to think

think that after so long acquaintance with thee, I should love thee and delight in thee to no higher a degree. Which is the only thing, next to thy Grace, which pities our weaknesses, that gives me hope I shall at last love thee far better. Still make me more ashamed, that after all thy care and pains thou shouldst see so little of thy self in me. And assist me by the power of a mighty grace, which I will endeavour to improve, to fix mine eyes more stedfastly on thee, and to stay my thoughts with thee; till I love thee so much as to be changed into thy likeness. Now that I am going to commemorate thy love in Christ Jesus, let not my ingratitude provoke thee to absent thy self from me: but according to the gracious Covenant thou hast made with us in his Blood, be merciful to my sins, and remember not mine iniquities against me. Make me know and feel that thou dost pardon me, by exciting holy resolutions in me to purifie my heart more perfectly; and disposing me intirely to love thy holy nature and will, and conform my self unto it in all things. *O that all carnal affecti-
ous may die in me, and all things belonging*

that the Spirit may live and grow in me; That
 I may have power and strength to have vic-
 tory and to triumph against the Devil, the
 world and the flesh. That I may utterly
 hate every thing that is evil; and cleave
 most affectionately to that which is good.
 Yea, that I may hate even Father and
 Mother, and the dearest thing in this
 world, rather than sin against thee and
 forsake thee. That no relation, no plea-
 sure, no profitable enjoyment, may ever
 turn my heart from thee, but rather
 draw me to thee, and make me more in-
 love with thee. All thy Creatures may
 justly complain of me; if I should not
 love thee above them all. But how shall
 I answer it to our Lord Jesus, if his love
 should not constrain me? O that the spi-
 rit of thy ancient Saints may hereafter
 possess my heart. That I
 Psal. 131. may cry out after God, even
 6. the living God. That I may
 watch for thee, more than they
 Eccl. 8. that watch for the morning:
 And my soul may follow hard
 after thee: and even break for
 the longing it hath to thy judg-
 ments at all times. That I
 2 Tim. 3. may be a diligent follower of
 10. their

their doctrine, manner of life, purpose, faith, long-suffering, and patience.

○ that the words of thy mouth *Psal. 119.*
may be sweeter to me than the 103.

honey and the honey comb. That *Psal. 119.*

I may delight my self in thy 47.
commandment which I have lo-

ved. And the light of thy
countenance may be better to me than
life it self. Amen.

Confirm and strengthen, good Lord,
all these holy desires and dispositions
which thou hast wrought in my heart;
that they may ripen into all the fruits of
righteousness, which are by Christ Jesus
to thy praise and glory. In his holy
words I further recommend my self to
thine infinite mercies, saying,

Our Father, &c.

The

The Meditation afterward at home.

O Lord, what hast thou done? said an holy Man, when he thought of the Mercies of God in Christ Jesus. Thou broughtest the Son of God down from Heaven, and made him appear in the likeness of Man. Thou broughtest him to his Cross, and made him an offering of a sweet smelling savour unto God. *O Lord, what wouldst thou not do* (mayst thou say to thy self) if thou didst but possess our hearts? That which made him like to us, and brought him down hither, would make us like to God, and carry us up to Heaven. If I did but love God, what could he demand of me, which I should not immediately do? How naturally should I study to please him? How easie and delightful would it be to comply with his will? and what a favour should I count it, that I might know his will which I am to do? None of his Commandments would be grievous to me; but all his ways pleasantness, and all his paths peace. And will it not be very strange, if I should not love him, who hath loved me so much, and is still demonstrating his kindness to me? I must forget my belief if I should not love him: and that he will not let me forget; but calls me often to his holy Table, and feeds me with the sweet remembrance of him. There he represents to me, that which I continually profess to believe. That he is the Father Almighty, of whom the whole family of Heaven and Earth is named. That Jesus is his only Son our Lord; that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate,

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Jesus, was crucified and put to death; rose again, ascended to God's right hand, and will come at last to judge the quick and the dead. This is my Faith. May I never make confession of it without feeling it excited to work by love. May it always call to mind the vows I have made to live by this Faith of the Son of God. May it purify my heart; that when he shall appear again and come to judge the world, my faith may be found to praise, and honour, and glory. Amen.

This was the reason, you may here consider, that good men anciently advised all Christians to repeat the Creed every morning. Not as a Prayer, or a preservative from sin, merely by the force of the words: but to put them in mind that they were the followers of Jesus, who had done and suffered so much for them; and to quicken themselves to love and to good works, which are the natural fruits of faith in Christ. Resolve therefore to reflect on it, for this end. Shew that thou dost willingly remember the Lord Jesus, and studiest to stir up his love in thy heart: and hast not only some sudden flashes of it forced upon thee, by the mere greatness and power of his love. Think that thy love to him will grow faint and cold without these endeavours: so that it will be a doubt to thy self (O how uncomfortable is that!) whether thou lovest him or no.

And the better to preserve it, thou mayst resolve particularly to meditate often, all this Month, upon this piece of Christ's love, in instituting and ordaining, just before he died, these HOLY MYSTERIES.

MYSTERIES at this divine Feast, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. O what a kindness was this, mayst thou think with thyself! with wonder of love, which is here fairly represented to us and set before our eyes! What a pleasure is it to see our selves thus beloved of the Sovereign of the World! to behold our selves in the arms of the Almighty, the only wife, and all-sufficient good! who will never fail to take care of us, provide for us, direct, support, assist comfort and protect us; yea, and eternally bless us. This is love indeed, that we have such pledges given us of his everlasting kindness: that we shall see him in the other world, where we shall know him and love him as much as we can desire. Nay, what an happiness is it that we can love him at all? And that he will take such care to excite our love to so great an height in this world? O what pleasures have I felt in loving him; and offering my heart with sincere affection to him! How doth my Will sweetly melt into his; when I think how good he is, and how much I am obliged to him! We should never have praised him so much, if he had not thus represented his love to us: And that, together with entire friendship and concord (to which he also here engages us) is the happiness of Angels and glorified Spirits. I will never cease to think of these pleasures, that I may never cease to enjoy them: but be still more and more praising thee, till I come to praise thee in the company of the Blessed.

The

*The Prayer and Thanksgiving
afterward.*

O Most holy and ever-blessed God; thy Name alone is excellent; thy Glory is above the Earth and Heaven. All the heavenly Powers continually proclaim thy Greatness; and raise themselves, not thee, by admiring, loving and praising thy eternal Majesty. I most humbly adore and extol thy unsearchable Wisdom, thy uncontrollable Power, thy boundless Goodness, and thy unspotted Holiness and Truth. It is a shame, I acknowledge, that ever I should think of esteeming or loving any thing like to thee, who art so infinitely above all the world; and it being so impossible for me to be safe or happy, but in thy love. And it is no less shame to make mention of thy Name, without the greatest joy and satisfaction of heart in thy love and favour. For thy Wisdom is the surest guide and most certain director; thy Power is our strength and safeguard; thy good Providence is our all-sufficient

ent treasure : thy Holiness and Truth is our security : thy Goodness is our hope and comfort : thy unerring Will is our satisfaction, in all events that here befall us. I cannot wish, when I seriously recollect my self, to live in a world without thee. It would be better not to be at all, than to be forsaken of thee; and left to the conduct of my own childish thoughts and desires; and to the protection and provision of my own weakness. How much do I owe thee, even for this knowledge of thee? And I have had daily yea minutely experience of thy loving kindness, ever since I had a being. A great number of thy Creatures serve me, and minister unto my content and comfort, by thy command. And thy own Son is become a Servant to me, and submitted himself to the vilest state and condition for my happiness. I deserve not, to live, if I should not love thee intirely. For thou art every day adding new fuel to my love, and taking care that it may never go out. What tokens of thy love hath this day brought along with it to my Soul? Thou hast given me leave to wait upon thee, and feast with thee at thy
own,

own Table : To see the love that the Lord Jesus bare and still continues to me ; that I may be still more induced to love thee , and strongly engaged to be so happy , as to continue in thy love by cordial obedience to thee . Who can look on thee , O blessed Lord , and not love thee ? Who can think of what thou hast done unto us , and not devote himself eternally to thy love and service ? But alas ! our eyes are weak ; our thoughts are short and transient ; we are soon weary of beholding , and thinking even of thy love . Direct my thoughts therefore by thy mighty power more strongly towards thee : Fasten in my mind a more lively remembrance of thee : that I may , at least , be often looking back unto thee , and delight to reflect upon thy wondrous love . Turn *Psal. 119.*
mine eyes from beholding vanity , and quicken thou me in thy way. And , O that all my love may be changed into obedience ; that I may be ever very fearful to displease thee ; and careful to omit no part of the duty I owe thee : but I may spend my days in acts of holy love towards thee and towards all men . That I may rejoice ever-
more :

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1 Thess. 5. more: pray without ceasing:
 15. 16. 17. in every thing give thanks:
 &c. prove all things, and hold fast
 that which is good: never ren-
 dering to any man evil for evil; but ever fol-
 lowing that which is good, both among our
 selves, and to all men.

And I desire the happiness of all Man-
 kind: especially that the Faith of all Chri-
 stian people may grow ex-
 2 Thess. 1. 3. cedingly, and the charity of
 every one toward each other
 1st. 2. 10. may abound. That so they
 may adorn the doctrine of
 God our Saviour in all things: and recom-
 mend his Religion, effectually, by their
 good and innocent lives, to all the world.

Psal. 72. 1. Give the King thy judgments,
 &c. O God: that he may judge
 thy people with righteousness,
 and thy poor with judgment. That the
 greater part may bring peace to thy people,
 and the lesser also, by righteousness. That
 they may judge the poor of the people, and
 save the children of the needy, and break in
 pieces the oppressor. That we may all fear
 thee, as long as the Sun and Moon endure,
 throughout all generations.

Now.

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Now unto him that
hath chosen us to salvati- 2 Theff. 2. 13,
on, through sanctification 14.
of the Spirit; and belief of
the truth: whereunto he hath called us by the
Gospel, to the obtaining of the glory of the
Lord Jesus Christ, be thanks and praise,
and love and obedience rendered, world
without end. Amen.

June.

Now unto him that
has chosen us to himself
by his blood
of the Spirit; and of the
word: wherein he has called us by the
Gospel, to the glory of the Father
and Jesus Christ, be praise and grace,
and love and obedience, unto
without end. Amen.

And he is the Father of the Lord Jesus Christ,
the Father of the Son of God,
the Father of the Son of Man,
the Father of the Son of David,
the Father of the Son of Mary,
the Father of the Son of Joseph,
the Father of the Son of Jacob,
the Father of the Son of Israel,
the Father of the Son of Abraham,
the Father of the Son of Adam,
the Father of the Son of God.

And he is the Father of the Lord Jesus Christ,
the Father of the Son of God,
the Father of the Son of Man,
the Father of the Son of David,
the Father of the Son of Mary,
the Father of the Son of Joseph,
the Father of the Son of Jacob,
the Father of the Son of Israel,
the Father of the Son of Abraham,
the Father of the Son of Adam,
the Father of the Son of God.

And he is the Father of the Lord Jesus Christ,
the Father of the Son of God,
the Father of the Son of Man,
the Father of the Son of David,
the Father of the Son of Mary,
the Father of the Son of Joseph,
the Father of the Son of Jacob,
the Father of the Son of Israel,
the Father of the Son of Abraham,
the Father of the Son of Adam,
the Father of the Son of God.

And he is the Father of the Lord Jesus Christ,
the Father of the Son of God,
the Father of the Son of Man,
the Father of the Son of David,
the Father of the Son of Mary,
the Father of the Son of Joseph,
the Father of the Son of Jacob,
the Father of the Son of Israel,
the Father of the Son of Abraham,
the Father of the Son of Adam,
the Father of the Son of God.

June.

The Meditation some day before the
Sacrament.

IS it possible that the great God should be <sup>as-
sisted in the flesh?</sup> And that
he should purchase those who ^{1 Tim. 3. 16.}
were his Creatures, sinful Creatures,
with his own Blood? Surely we do ^{Acts 20. 28.}
not believe this. How joyful, how
thankful should we be; how holily, how purely
should we live; if we thought our selves so nearly
related to him? What faith, what hope should
we place him in? How confidently should we
trust our selves and all we have with him? How
willingly should we resign our selves to his plea-
sure, who hath not thought this too much to do
for us? And how contentedly should we want
what he pleases not to give, who hath done us
such an honour, as to marry us to himself? If he
had taken hold of the Nature of Angels, and laid
down that life, that precious life which was spent
for us, for their redemption; how much would
those heavenly Creatures have loved him? And
yet, now that he is desirous of our little love, he
cannot have it. O my soul, what is become of
that love which thou lately professedst to him? I
thought the last time we were at his Table, that
thou wast mightily sensible of his love, and would-
est never cease to love him. Didst thou not pro-
test,

214 Meditations and Prayers. June

test, that nothing was so dear unto thee as thy Saviour, and his Commands and precious Promises? That thou hadst rather lose thy life, than lose his favour? And didst thou not resolve that thou wouldest preserve it as thy life, by all the acts of love to God and Man? O how easily do we forget the greatest benefits? How are we to pay him only with liberal promises? If he had not made us this new invitation to his Table, it is possible we might have forgotten, that we have any obligations to him. But this sweet voice of thy Saviour, which calls upon thee; saying, Come, do this in remembrance of me, how doth it awaken and revive that love, which sometime I felt in my heart to him? Thanks be to his goodness for this new opportunity to acknowledge his love, and to profess my own. I hope in time I shall love him to the height of my desires: and by these frequent remembrances of him, become perfectly like him.

Though very unworthy therefore of this new favour, who have been so unmindful of the old, I will go into his house, and present my self at his Altar: if it be but to declare that I belong to him; and am not willing to lose his blessing. I will show him, at least, that I do not quite forget him; and have a mind to become a better Christian. But how is it possible, that I should see the representation of his mighty love, that I should behold his pains and agonies for my sake; and do no more than tell him, that I keep him in mind, and intend to obey him? I cannot chuse but vow my self intirely to him. I must bind my self, in the most sacred Covenant, to keep his Commands. I can do no less than assure him again that I love
rightly

James Meditations and Prayers. 215

righteousness, and hate iniquity: and will chuse death, rather than to displease him. Nay, I will resolve never to cease to renew these vows; and multiply my engagements: and then at last, sure, I shall become stedfast in his Covenant, and delight my self greatly in his commandments. My soul shall keep thy testimonies, and love them exceeding. My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes. So shall I keep thy Law continually, for ever and ever. I will rejoice at thy word, as one that findeth great spoil. And love thy commandments above gold, yea above fine gold. The Law of thy mouth shall be dearer unto me, than thousands of gold and silver. Let us go, my soul, and thank him heartily, as for other benefits of his Passion, so for these hopes I have of becoming so perfectly in love with him, that I shall exactly resemble him. Hope in God, for thou shalt yet praise him, who is the health of thy countenance, and thy God. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Psal. 112. 1.

Psal. 119. 167.

48. 44. 168.

127. 72.

100.

100.

100.

100.

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The

*The Prayer some day before the
Communion.*

O Most High and Holy one, who canst not be comprehended by our shallow thoughts, nor by any other thing, but only thy self. Though inconceivably beneath thine infinite Majesty, and also a miserable sinner, I make bold, in the Name of the Lord Jesus who is my hope, with humble reverence to prostrate my self before thee. Acknowledging that thou art my Maker, my Lord and Sovereign; and that I being the work of thy hands, must needs be thy servant and subject. Yea, thou hast given me leave every day to call thee Father, and ownest me for thy Child. With what fear and astonishment, with what grief and sorrow, doth it become me to lie in thy presence? How heavily have I condemned my self by these acknowledgments? For I have not always honoured and served thee as my Creator, nor loved and delighted in thee as my most gracious Father, nor obeyed and submitted to thee in all things, as my Sovereign Lord and Master.

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ster. I have too oft rebelled against thine Almighty Power and Authority, and spurned against the bowels of thy love, and broken thy most holy Laws, and violated that faith which I professed in my Baptism, and have many times since plighted unto thee. Thine Almighty mercy accuses me. The passion and torment, the death and resurrection, the threatnings and promises, all the love of my dear Saviour condemns me; and so do the mighty works and the gracious inspirations of the Holy Ghost. And yet I have no whither to fly, nothing to trust unto, but that Almighty mercy; the passion and love of our Lord; the power and grace of the Holy Ghost. How shall I hope for pardon from that love which I have offended? and look for mercy from those tender mercies which I have too much slighted? With what confidence can I expect a remedy from that power which I have resisted? O the long-suffering and patience of my God! O the infiniteness of thy mercy! and the preciousness of that Blood, that can wash away so many transgressions against it self. I adore thee, I thank thee, O God, who hast set forth
Christ Jesus to be a propitia-

Rom. 3. 25.

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tion

218 *Meditations and Prayers. June.*

tion through faith in his blood. By his Cross and Passion, good Lord, I hope to be delivered; and wait on thy mercy for the power of his holy Spirit, to

Psal. 51. 2. wash me thoroughly from mine iniquity, and cleanse me from my sin. Assist me thereby, I most humbly beseech thee, to purifie my self

2 Cor. 7. 1. from all filthiness both of the flesh and of the spirit: to purge my mind, my affections, my passions, from whatsoever is offensive to thy pure eyes, who canst not approve of iniquity.

For I would have no uncleanness, no inordinate affection, no evil concupiscence and covetousness, no anger, wrath, malice or evil speaking to be found any more within me. And

now that I am about to remember the death of Jesus, help me to mortifie all these more perfectly, and to hate them worse than death. Behold, O Lord, I abandon all worldly lusts. My soul is open; and I have emptied my heart, to receive the fulness of thy Grace. Take an absolute possession of me; rule in me by thy Laws; guide me by thy counsels; fill me with thy love; satisfie me with the comfort of thy promises; and refresh me with thy
divine

June. Meditations and Prayers. 219

divine joys: that I may have a great delight to be thy faithful and obedient servant. O that I may feel, at thy Table, the liveliest apprehensions awakned in me of what thou hast done for my soul. Hold my thoughts close unto thee; inspire me with devout Meditations; strengthen and increase in me all good resolutions; and enable me to bring them to good effect. I know thou never failest those that heartily seek thee. Our Saviour hath bid us ask and we shall receive, seek and we shall find; knock and it shall be opened to us. Fulfil then, O Gracious Lord, all my petitions: so give unto thy servant what he humbly asks, let him that seeks find, open the gate to him that knocks: that I may be made partaker of Christ's most blessed Body and Blood. And feeling the comforts of holy fellowship and friendship with him, and studying to maintain it by a pure and blameless life; I may now and ever triumph in thy Salvation, and sing thy praises in thy Church on Earth, and among thy Saints and Angels in Heaven: giving honour, blessing, power and dominion unto thee, O Father Almighty, and unto thy Son Christ Jesus to all Eternity. Amen. *Our Father, &c.*

270 *Meditations and Prayers. June,*

A Meditation afterward at home.

DOst thou wind, O my Soul, what thou sayest, when every day thou callest God, Father: thy Father, which is in Heaven? How happy art thou, if thou art beloved of God Almighty? So beloved, that the Lord of Heaven and Earth is thy Father? What is there that thou canst desire, what canst thou long for beyond this? How well satisfied and contented shouldst thou be in the poorest condition; how well assured that all shall be well with thee, if thou art sure of this one thing, that he is thy Father? and what should make thee doubt of it, though so great an honour? Where hast thou been now? what hast thou been doing? Hast thou not been with Jesus? Hast thou not professed thy self a Christian?

1 John 1. 3. *And truly their fellowship is with the Father, and with his Son Jesus Christ.* He hath shown thee the love which God bears to thee. He hath bidden thee, by those tokens, rest assured that he will never cease to love thee. For he hath given himself to thee; and thou hast given thy self to him. The Covenant of friendship and eternal love hath been renewed between us. Thou hast made oath again of fidelity to him; and he hath sworn in his Holiness, that he will not take his loving kindness from thee, nor suffer his faithfulness to fail. O how rich is he, that possesses God; and is heir of his immortal glory! How chary should we be of this inestimable wealth? How void should we be of all other cares, but only this; to preserve the
the

June. Meditations and Prayers. 227

the love of our heavenly Father? What should covetousness do in that heart, which enjoys such a Treasure? What should ambition, what should vain glory do in him, that can boast of the honour of having God for his Father? Need he fear that he shall want, who is so well provided? Should he murmur or repine, who hath such fulness? Is there any cause of anger, if our Father be not angry? Shall we be uncharitable to any, who partake of such great charity? Watch, O my Soul, and walk circumspectly; that thou lose not such exceeding abundant grace, as this which is bestowed on thee. Go forth in this new strength and comfort which thou hast received, and perfect thy conquests over the World, the Flesh, and the Devil: and resolve that nothing shall separate thee from the love of God in Christ Jesus our Lord.

Well mayest thou stand to this resolution; if thou rememberest that he is thy Father. For what is it that hath tempted thee, and drawn thy heart at any time from him? Nothing but a little short pleasure. Nothing but a vain, and many times foolish, breath of a mortal man; whose breath is in his nostrils, and must shortly die, and all his thoughts perish. Nothing but that which the Moth can corrupt, or the Rust consume, or a Thief despoil us of. Nothing but a fading beauty, which sickness or time will certainly bring to decay. What are all these to the pleasure of pleasing God? to the commendation and praise which comes from unerring and eternal wisdom? to the durable riches, honour and beauty which our heavenly Father will give us for our portion? Our hopes in him now are infinitely better, than any

222 Meditations and Prayers. June.

thing else. The love of such a Father is more worth, than all that the whole World can do for us. Value thy self highly then, upon this account: and never call him Father more, but with the greatest joy and contentment of heart. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let thy requests be made known unto him. Look often into thy heart, and ask if he be there: and say, It is enough; God is my Father, in this will I rejoyce. The years of God which passeth all understanding, shall keep my heart and mind through Christ Jesus.

And here you may resolve all this Month, to meditate often, upon the great FAITH and confidence which he reposed in his heavenly Father, and expressed when he said, *Luke 23. 46.* Father, into thy hands I commend my Spirit. He trusted himself with him, that he should have a blessed resurrection: *Acts 2. 26, 31.* *He* *was* *not* *left* *in* *hell*, *neither* *suffer* *his* *body* *to* *see* *corruption.* Though he was then scorned, abused, made the vilest of men, and shamefully put to death upon a Gibbet; yet he took God's word for it, that he should rise, and reign, and be glorified eternally; triumphing over all his enemies, Hell and Death it self. Do thou labour to imitate him in this holy Faith; both for all the things of this life, and of that which is to come. Form thy self to an habitual trust in God's careful Providence, and precious Promises; and commit thy self unto him in well-doing. Take care of that only; and leave all the rest, with an assured confidence, to his all-wise care, but only this; to preserve the

June. Meditations and Prayers. 223

to him. Let thy conversation be without covetousness; be content with such things as thou hast: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me. This is the promise that he hath promised us, even eternal life. And these things, saith the A M E N, the faithful and true witness, the be- gloring of the Creation of God; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my Throne, even as I also overcome; and am sit down with my Father in his Throne.

Heb. 13. 5, 6.

1 Joh. 2. 29.

Rev. 3. 14, 20.

21.

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The

*The Thanksgiving and Prayer
afterward.*

I Return unto thee, O most great and glorious God, all praise and thanks, for thine infinite, inconceivable Mercies to us the Children of Men. It is but just and reasonable that I should acknowledge thee with the heartiest affection, and the greatest cheerfulness of Spirit, who hast made us, and redeemed us, and sent thy holy Spirit to sanctifie us, and designed us to immortal glory. All the Host of Heaven is continually praising thee. The Thrones, the Dominions, the Principalities and Powers; the Apostles, the Prophets, the Martyrs and all the blessed, rest

*Revel. 4. 8. not day nor night, saying,
Holy, Holy, Holy, Lord God
Almighty, which was, and is, and is to
come. Thou ever wast, and ever wilt be
the fulness of Wisdom, Power, Bounty,
Holiness and Truth: and therefore it is
not only my just duty, but my happiness
to unite my heart with all that glorious
Company; and to bless thee, O Father
of*

of Mercies, who hast brought me forth out of nothing, and made me such an excellent Creature, and sent thy Son to seek and to save me when I was lost, and purchased me to thy self by his Blood, and washed me in the Laver of regeneration, adopted me for thy Child, instructed me in thy holy Gospel, guided me hitherto by thy faithful Ministers, admitted me to the Communion of Saints, and fed me with the Body and Blood of my dearest Saviour. Blessed be that Goodness, which hath sent the Holy Spirit so often to visit me, to comfort, assist and conduct me through the dangers of this World: and which still continues its Grace unto me; though I have not always given that reverence, attention and obedience to its heavenly motions, which I ought. Every day gives me new occasions to speak good of thy Name. And now particularly, I am bound to render thee my thanks for the sweet refreshments of that holy Feast, of which I have been partaker; for the new resolutions thou hast wrought in my heart; for the fresh pledges of thy love; for the assurance thou hast given me that thou art my Father, who wilt

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ever

* Here pause a little, that your hearts may be transported and over-joyed in the thought that God is your Father.

Psal. 109,
30.

116. 1.

Jer. 164.

righteous judgments. I will trust thee; and commit my self entirely to thee. I will always hope in thy mercy; and depend on thy power and faithfulness; and satisfy my self in thy kindness, care and fatherly Providence; and glory in this that I know and understand that thou art the Lord, which exercisest loving kindness, judgment and righteousness in the earth: for in these things are thy delight. And therefore I wait on thee, from whom cometh

ever take care of me; _____ for the joys I feel in thy Fatherly love; for the comforts of Brotherly kindness; for all the pleasure of thy House, the fore-tastes of Heaven, and the hope of everlasting life. I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude. I will love the Lord, because he hath inclined his ear unto me: I will call upon him as long as I live. Seven times a day will I praise thee: because of thy

cometh my help and my salvation, for
 the constant supply of thy holy Spirit,
 which I believe thou wilt give to those
 that ask it, to strengthen and enable me
 to pay thee my vows continually. Main-
 tain, good Lord, such a sensible remem-
 brance in me, of thee and of thy love;
 that my heart may always
 be inclined to thy testimony. *Psalm 119,*
verses 36. and not unto covetous-
 ness. That I may serve and
 please thee in all purity, heavenly mind-
 edness, simplicity, charity, humility,
 contentedness of spirit, faith, hope and
 joy in the Holy Ghost. *In*
the Lord will I praise his *56. 10.*
word. In thy word do I *119. 114.*
hope. Stablish thy word un- *38.*
to thy servant, who is devo-
ted to thy fear. Let, I *76, 77.*
pray thee, thy merciful kind-
ness be for my comfort, according to thy
word unto thy servant. Let thy tender
mercies come unto me, that I may live: for
thy Law is my delight.

And I heartily desire the Salvation and
 welfare of all mankind: especially that
 all Christian people may understand their
 happi-

1 Thess. 2. 12. happiness, and walk worthy of the Lord, who hath called them to his kingdom and glory. And as thou hast

given Kings and Princes a Supreme Authority over others: so their spirits may be raised to a greater height of Christian Wisdom; that they may think it their truest glory to be like unto thee, in doing much good to all their Subjects. Bless our Sovereign with a happy and prosperous Reign; that in his days

Psal. 72. 7. the righteous may flourish; and abundance of peace; that the needy may be delivered when he crieth; the poor also and him that hath no helper.

Psal. 68. 5. A Father of the fatherless, and a Judge of the widows, is God in his holy habitation.

Thou, O God, hast prepared of thy goodness for the poor:

146. 7, 8, Thou givest food to the hungry; and loosest the prisoners; and preservest the strangers:

and raisest them that are bowed down. I recommend them, and all miserable people unto thy Fatherly pity and protection,

June. Meditations and Prayers. 229

on, who reignest Lord of all for ever and
ever. Let all those that seek
thee, rejoyce, and be glad in thee: And let
such as love thy salvation say continually,
Let God be magnified. Bles- Psal. 70. 4.
sed be the name of the Lord, 113. 2.
from this time forth and for evermore. Amen,
and Amen.

July.

and who is the Lord of all for ever and

ever. Amen. Amen. Amen.

Psalm 104. 1. Praise ye the Lord O my

king. Praise ye the Lord O my king.

the Lord our King. Praise ye the Lord

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July.

*The Meditation some day before the
Communion.*

HOW can I think that I love my Saviour so dearly, as I ought? And without love who can be welcome Guests at his holy Table? They are often in my thoughts, whom I love with a sensible passion. My mind is perpetually looking towards them. I delight in their company and conversation; and ever labour to recommend my self to their affections, by conforming my self to their will and humour. How do I study to please them? And if they will tell me what will please them, O how glad am I of the opportunity to serve them? Nay, I can cross my self and my own inclinations, to follow theirs, I love they should be honoured and esteemed by all. I am much cast down, if I have given them any disgust: and not a little troubled, that others have offended them, or done them any wrong. O that I felt but this little sign of a tender love and regard to my sweet Redeemer! that my heart were wounded (now that I am going to behold his Wounds) for the just offence I have at any time given him; and the great forgetfulness and ingratitude of most of those that are called by his Name. He may well be displeased, if it be but for the defects of my love, and the coldness of my affection to him, who hath deserved to be remem-

bred with the greatest passion. For I have long professed love to him. I have received many testimonies of his special kindness to me; and given many assurances of mine to him. And yet how pale and dim are those marks of a great love to him which are plainly visible in me to others? Am I ever casting mine eyes towards him? Doth he often present himself before my mind; and feelingly touch my heart? Am I never better pleased, than when I am going to him? Is the question rather what will please him, than whether I shall do it? He hath declared his will in his holy Gospel; am I glad to hear of it, and read it, and very desirous to know it in all things? Can I forsake my own will cheerfully, to follow his? And doth it grieve me much that his excellent Laws are not observed; and that all Christians do not love and honour him?

O Lord, thou knowest our weakness; and how hard it is to keep our minds and hearts so steadfastly fixt upon invisible things. And in great pity therefore hast ordained holy Mysteries, for a frequent remembrance of thee; and to represent thy self and thy love more sensibly to us. By this means I hope to grow in time to a perfect love: ever bearing thee in mind; and delighting to give thee thanks and praise; and conforming my self to thy blessed Will; and desiring and studying that thy Name may be hallowed and honoured by me, and all men else throughout the world. This hope encourages me to go to thy Table, though very unworthy to be entertained by thee. There I hope also, my Lord will meet me, and speak kindly to me; as one that loves him, at least, a little better than any thing beside; and is resolved and determined so
love.

love him more and more. He invites us thither to increase our faith, and to purifie our love, and to strengthen our hope, and excite our gratitude; and exercise all our graces: and therefore I will not refuse his kindness; even because I desire and long to love him so much.

But first, my soul; let us examine our selves, whether we be sure that this, indeed, is the very sense of our heart: that we really love to please him in every thing; and heartily mean to proceed in this love, to the most ready and willing obedience to all his Commands. And doth it not become us humbly to confess the foolish wandrings of our affections from him; to blush for shame that we fall so short of our own resolutions; and to excite our selves to greater watchfulness and diligence in well doing? Ought not the very remembrance of our former coldness, to put a greater heat into us? And our former backwardness, make us to be more forward and zealous? Should we not vow our hearts again to him? And let him know, that we shall not think we live when we do not love him; and that we shall be willing to die that we may more love him? But how can we hope to grow still better, by these new expressions of his love to which he invites us; without his gracious assistance, which ought to be faithfully implored? Let us go then to him before-hand, and desire him to raise up those thoughts and affections in us, which we cannot produce in our selves; that we may bring an heart full of love to him, and carry it away full of joy, to find it more enlarged to love and serve him.

The Prayer same time before.

O Most holy and ever blessed Lord of Heaven and Earth ; *who art good and dost good to all thy Creatures ; and to us above all the rest ; who art most unworthy of thy loving kindness.* It is but a part of my duty to admire and praise thy great and glorious perfections ; to reverence thee, to worship thee, to love thee, and with heart and tongue both here and eternally to acknowledge my dependance on thee, to give thee thanks and speak good of thy Name. But it becomes me no less to debase my self in the lowest manner before thee ; because all that I speak in thy praise declares my soul ingratitudes to thee my Creator and constant Benefactor. There is nothing that I can justly call my own, without thy leave, and I have received exceeding much from thy bounty, and thou hast made me that I might enjoy satisfaction in thee, the most Sovereign good, and taken care to bring me acquainted with thee ; which ought now to be remembered with the greatest humility, thankfulness, and joyful

ful resignation of my self and all that I have to thy obedience. But alack! how little do I feel thee, though I live and move and have my being in thee? Though I have tasted of thine abundant goodness every moment, how late was it before I seriously thought of my obligations to thee? Now that I see thou hast sent thy Son, the express Image of thy Person among us, how little is it that I know of thee, and what a stranger am I still to thee? I have been too willing to receive but small benefit by his appearing; and to content my self with a little measure of that purity, wisdom and goodness, which he came to impart unto us. Thus foolish and ignorant have I been: and it was but fit that we should sink into the greatest stupidity, when we were such fools as to leave thee, and follow the counsels and desires of our own hearts. For ever adored be thy infinite charity, who art not willing to lose us, when we are so forward to lose thee and our selves. Blessed be the exceeding abundance of thy Grace in Christ Jesus, which continues to invite even such senseless wretches to come unto thee; who have so little esteemed it, or know how to value the
 unsearch-

unsearchable riches of it. The marvelous greatness of thy forbearing and pardoning mercy; if nothing else, will incline and excite my heart, I hope, to love thee much above all things. That so at last I may love thy blessed Nature, and perfectly understand that it is my happiness, to have thy Image renewed in me; in righteousness and true holiness. Thou hast often convinced me, praised be thy goodness; that it is impossible for me otherwise to be happy. Thou hast wrought many strong resolutions in my soul, to be guided and governed by thine unerring Wisdom, and holy Will. And I have felt the comforts of a pure, humble, meek, merciful, peaceable, and loving disposition of heart. Perfect, good Lord, what thou hast wrought in me: that all the pious inclinations of my soul, may settle in a firm and lasting habit of well-doing. Our righteousness, I know, cannot profit thee; but thou delightest to communicate thy self to thy Creatures, especially to those who think it the greatest treasure to be enriched with thy Wisdom, and to be made partakers of a Divine nature. O thou who hast given me this knowledge, who hast given me a will

to chuse thee for my portion; make me
completely happy in being made exactly
like unto thee.

Meet me graciously when I approach
to thy Table, and represent thy Son Je-
sus so feelingly to me; that my mind
may be more clearly illuminated to un-
derstand the beauteous perfections of his
Holiness; and my will more strongly bent
to cleave unto him; and all the powers
of my soul mightily enlivened to follow
and imitate him to the end. I go with
a desire, O Lord, to learn of him; that I
may henceforth have low thoughts of
my self, as having received all I have
from thy fulness; and low thoughts of
all enjoyments on earth, as a small part of
that happiness to which thou hast design-
ed me; and hateful thoughts of every
sin, as that which is opposite both to
thee and to my e-v-n happiness. O that
the thoughts of thy goodness, may ever
hereafter make me partaker of more of
thy Holiness: that thy mercy and indul-
gence may never tempt me in the least to
offend thee; but rather affright me into
thy obedience: that I may love thee so
much, as to feel it a satisfaction to cross
my

238 Meditations and Prayers. *Thy*

my own desires, to fulfil thy will and pleasure. O that it may be a comfort to me to be able to deny them; and that I may account it the greatest victory to overcome my self; my highest triumph that thou, Lord, conquerest, and makest me thy willing subject. I hope to be subdued perfectly unto thee, and enabled to maintain a sovereign dominion over all things here: so that I may use them all soberly, moderately and with due acknowledgments to thee, and charity to men, but be brought in subjection unto none. Amen. Lord Jesus, who livest and reignest for ever, with the Father and the holy Spirit, in power and glory: *Heb. 10. 13. from henceforth expecting till all thine enemies be made thy footstool.* In his most holy Name and words, I sue for mercy, desiring to be heard, according to the largest sense and meaning of them.

Our Father, &c.

A Meditation afterward at home.

WHAT makes thee sigh, my Soul, now that thou hast been with thy Saviour? Is it because thou art departed from that holy place, where thou sawest his glory, and beheld how he loved thee? Alas! we cannot endure always to dwell in his House: we are too weak, while we are in this fleshly tabernacle, to remain in the heights of love. *S. Paul* came down again, when he was caught up into *Paradise*, and could not stay in the midst of those joys. But thou art afraid thou shalt forget Him, now that those sensible representations are removed from thine eyes: And that thy love and thy joy will vanish now that thou art gone from his blessed presence. Be of good comfort: for he is every where, and will not absent himself if thou art so desirous of his company. *His word is nigh thee, even in thy mouth and in thy heart. Rom. 10. 8.* Look into his holy Gospel, and read again and again the story of his love. Look into thy self, and see what he hath already done for thee; and he will not fail to be ever doing more. He hath given thee *a well of living water, bringing up into everlasting life. Job. 4. 14.* If thou believest the Gospel, the word of his grace: And thou mayst feed continually on the remembrances, which he hath now given thee of himself. He desires thou wouldst make him like thy daily bread; and be ever drawing life, and power, and joy from him, the fountain of life. Doth not he love Holiness, better than thou canst do thy self? Is not his own life, his image,

240 Meditations and Prayers. July.

Image, his nature formed in thee? Did he not live, did he not die, did he not rise again, and is he not at Gods right hand, and hath he not an unchange-

able Priesthood, that he may bring us

1 Pet. 3. 18. to God, and purify to himself a peculiar

Heb. 7. 19. people, zealous of good works? Be con-

Tit. 2. 14. fident of this very thing, that he which

hath begun a good work in thee, will

Phil. 1. 6. finish it until the day of Jesus Christ.

Do but let him know every day that

Heb. 1. 9. thou lovest righteousness, and hatest in-

iquity, and he will crown thee with

more of his Grace. For it is the character he hath

given of himself; and he will love to beautifie his

own Image, and make it fairer and clearer where-

soever he finds it. Do but work out

thy salvation with fear and trembling,

lest thou shouldst neglect such great sal-

Heb. 2. 3. vation, now that he worketh in thee to

will and do of his good pleasure: and

thou needest not fear, but that he will continue to

work in thee for ever. That little light which is in

thee, shall increase to a perfect day. Thy love,

though but like a spark, shall burn and

1 Thess. 5. flame; and thou shalt shine as a light

in the world, in the midst of a crooked

and perverse generation, holding forth

the word of life. Faithful is he that calleth thee, who

also will do it. And therefore Rejoice

Phil. 4. 4. in the Lord always; and again he saith,

Phil. 8. 10. Rejoice. For the joy of the Lord is our

strength: and they that rejoyce great-

ly in his holy Comforts shall go from strength to

strength, every one of them shall, in the high and

holy place, appear before God.

And

And here remember, that the more thou canst
 forgo thy own will to satisfy his; the more as-
 sured thou wilt grow that he delights in thee, and
 will rejoyce over thee to do thee good: and so
 thou canst never fail to find thy joy in him to be
 full. Therefore resolve particularly all this Month
 to meditate often upon his absolute RESIGNA-
 TION to his Fathers will in all things; of which
 he hath given such a perfect example from the be-
 ginning to the end of his life. When he came in-
 to the world, he said, *Do, Father, what thou wilt.*
 When he preach-
 ed among men, he protested, saying, *I seek not mine own will, but the will of the Father which hath sent me.* And when he was
 an hungred, he protested again; *My meat is to do the will of him that sent me, and to finish his work.* And when
 he was in his bitterest Agony, from which Nature
 was passionately averse, he submitted himself ne-
 vertheless with the greatest meekness,
 saying, *Not what I will, but what thou wilt. Not my will, but thine be done.*
 Labour thou to form thy self to the
 same mind and disposition; both in
 doing and in suffering: Remembering the word
 that he said unto his Apostles, *The Disciple is not above his Master, nor the Servant above his Lord. It is enough for the Disciple that he be as his Master, and the Servant as his Lord.* If ye
 have these things, happy are ye if ye do
 them.

*The Prayer and Thanksgiving
afterward.*

A Almighty and most merciful Father,
the Fountain of all life and happi-
ness; who bountifully communicatest
thy blessings, and every where overflow-
est in thy mercies to all thy Creatures:
more especially to the sons of men; who
are surrounded with an Ocean of them,
the bounds of which we cannot see, and
the depth whereof we cannot fathom.
And the more thirsty any Souls are, and
humbly desirous to receive them, the
more it pleases thee to pour out thy mer-
cies upon them, the more thou delightest
in the issues of thy bounteous goodness to
them. I thine unworthy servant, encom-
passed about with thy Salvation, come to
make my humble acknowledgments, and
such returns of love and dutiful affection,
as I am able; to thy Divine Majesty. If
I had the Spirits of all Creatures united in
me, I could not conceive, or worthily
express thy loving kindness: who hast
raised me out of Nothing, to an excellent
degree of being; indued me with reason
and

and wisdom; instructed me in the Christian faith; and therein let me see such things as eyes never saw, nor ever heard, nor did it enter into the heart of man to conceive that the Lord God should dwell among us, and one Nature be exalted at his right hand, far above all Angels, Principalities, and Powers, and every name that is named, not only in this world, but also in that which is to come. Blessed be the infinite Wisdom and Goodness of God, which sent his Son Jesus, born of a woman, to die for us, and to be a propitiation for our sins: and by means of death, hath crowned him with glory and honour, that we might have a blessed hope of glory, honour, and immortality together with himself. I ought to be overwhelmed with the thoughts of thy mercies, which I cannot comprehend. The great load of them, the exceeding great load of them, ought to press my heart continually, to send them all back again in eternal love and obedience. Accept, good Lord, I beseech thee, of such poor expressions of them as I have now made unto thee; and of my vows, at thy holy Table, to ren-

der unto thee better. There thou hast been pleased to give me a sweet remembrance of thy past loving kindness, and assurance of the future. Bestow upon me likewise such a wise and considering heart, that I may sink my thoughts deeper and deeper into the vast Sea of thy mercies; and think my self happy when I am filled with such a great sense of them, that all my thoughts, desires and actions, are under the power of Heavenly love. O that the love of God my Saviour may be ever admirable in mine eyes! that I may delight to think of thy love, to speak of thy love, and to imitate thy love: so that all inordinate affections may die in me, and I may perform most ready and easie obedience to all thy Commandments. Thou hast laid also great engagements upon me, in that whilst thou makest this extraordinary provision for my Soul, thou hast not neglected my Body: but taken care that a world of good things should serve my needs and pleasure continually. O that my heart were but duly sensible of all thy goodness! I know then, that I could not deny thee any thing thou desirest, who hast opened thy hand so liberally to me, even beyond my desires. I could

July. Meditations and Prayers. 243

could not but trust thee; and resign my will wholly to thee; and be contented with what thou orderest for me; and in every thing give thanks; which is thy will in Christ Jesus concerning me.

All that I have and can do is too little to give thee: I can love thee but a little; and therefore I desire that all the world would love thee, and worship thee, and glorify thy Name. For thou art great, and dost wondrous things: thou art God alone. O that all the Kings of the Earth would praise thee, O Lord. Yea, that they would sing in the ways of the Lord: for great is the glory of the Lord. That they may think it their greatest honour to be the Subjects of our Saviour; and their greatest security to obey him and observe his Laws: That being intrusted with thy Divine Power, they may employ it to right those that suffer wrong, to ease the oppressed of their burdens, supply the wants of the poor, defend the fatherless and widow; and comfort all mankind in their miseries. I recommend this Church and Kingdom, our Sovereign and all his Subjects, to thy most powerful Protection;

M 3

on; beseeching thee to endue us all with
thy heavenly Grace, to dispose us to love
thy true Religion, and to be zealous of
good works: that our Lord and Master
may be honoured by us, and all men may
know we are his Disciples, by our loving
one another. Now to the most

Dan. 4. high God, who livest for ever,
34, 35. whose dominion is an everlasting
dominion, and his kingdom from
generation to generation; before whom all
the inhabitants of the earth are reputed as
nothing; and he doth according to his will in
the army of heaven, and among the inhabi-
tants of the earth: be blessing, and ho-
nour, and praise rendred, by me and by
all Creatures now and eternally. Amen.

August.

Aug. Meditations and Prayers. Sup.

August.

The Meditation some day before.

DOth it not seem long, my Soul, since thou wast at the Table of the Lord? With what thoughts, with what affections then dost thou receive this new invitation to it? See what joy, what delight it raises in thy heart, that thou mayst know, whether indeed thou lovest him so much. His love is so great, that one would think it should never slip out of thy mind. Our Lord hath done such great things for us, that we may be tempted sooner not to believe them, than to forget them. But this is one piece of the greatness of his love, that it hath taken care he should be always remembered. He hath not thought it enough to die for us, but he hath left us a representation of it; and a command to *show forth his death until he come*. What dost thou think of that Command? Is it a burden to thee to yield obedience to it? Dost thou unwillingly hear the motion to go, and do this in remembrance of him? What! is it a sad thing to think of declaring the goodness of the Lord? To magnifie the love of God our Saviour? To celebrate his praises? To profess our selves his servants, and to engage to him our fidelity? Dost it make thee sigh to think of going to receive the tokens of his love? To represent the death and satisfaction of Christ Jesus for thy sins? To wait on God for the pardon

of them? And to be put in assured hope of immortal life? Thou art not such a stranger, sure, to thy own happiness; but knowest better things; even things that accompany salvation. Give glory therefore to the Lord, that he calls thee again so graciously to shew forth his death: Let him know that thou meanest to obey him; (so attend him at his holy Table,) and thank him too. But with what blushing should we look there upon that love, which we have sometime slighted? With what hatred, upon those sins which murdered the Lord of life? With what joy should we think of the hope there is, that they may be pardoned? And how should we stand admiring at that wise Goodness, which made that Blood, which sinners shed, to be the expiation of their sins? Sure we do not believe these things: or else we shall begin already to feel our heart burn with love to him; and ready to offer it self in Sacrifice, before we come to his Altar. Excite thy Faith, that it may stir up the Love; and that may carry all the passions of thy heart along with it to him. Shew him that the desire of thy heart is to the remembrance of his Name; that thy care is to please him; thy fear to offend him; thy joy to do his will; and thy sorrow that thou canst do no more for him. Let it be a great comfort to thee, that he knows thy sincerity; and sees into the very secrets of thy heart: how affectionately thou studiest to be like him; what a pleasure he is when thou canst stedfastly think of him; how it grieves thee when thy thoughts are broken, thy affections heavy and dull, and thy power falls so short of thy will and desires. And be assured that he pities thee; that notwithstanding this he will kindly entertain thee; and receive the poorest oblation thou art

art able to make him at his Table. **Eat and be satisfied, and bless the name of the Lord.** He hath invited thee; he expects thee; he loves to see thee there; and will make thee know that he loves thee, and delights to do thee good.

Let us go, my soul, and declare before Angels and Men that we are Christians; and mean to live and die in his holy Religion. And let us now take shame to our selves, that we have at any time contradicted our belief. Let us acknowledge the breach of that Faith into which we were baptized; and declare before we go, how great a trouble it is to us, that we love him no more; and how desirous we are and fully resolved to love him better and better.

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M 5 The
[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

The Prayer some time before.

O Eternal God, the Lord of life, of grace, peace and all our comforts. It is of thy great mercies alone that I am not consumed; or that I lie not now groaning on a bed of sickness: but am invited to feast at thy holy Table. I might have distasted and loathed even the ordinary food of my body; and thou continnest an opportunity, and some appetite to receive the precious food of my soul. The Grave might have been my dwelling, the Worms my companions, and I been turned into rottenness and corruption: but now I am going to thy House, to be the companion of thy people, and to communicate with thee and my blessed Saviour; that I may be nourished to a blessed immortality. This is nothing else but thy marvellous Mercy, and because thy Compassions fail not: For I have too many ways violated thy holy Laws, broken thy Covenant, resisted thy Grace, and undervalued thy eternal life: Thou hast adopted me early for thy Child, sown the immortal Seed of thy

thy Word in my heart, seat thy holy Spirit to further its growth and increase to that never dying happiness and bliss. But how little have I recovered of thy Image in Wisdom, Righteousness and Holiness, which hath been miserably defaced? How coldly have I sometimes entertained the motions of thy holy Spirit? And been barren and unfruitful in the knowledge of Jesus Christ? How often have I heard of that great and dreadful day of reckoning; and been prone to follow the little pleasures of this life, as if I took neither for joy nor misery in the other world? That Faith which should save me might justly condemn me; and Jesus my most compassionate Redeemer; without infinite mercy, become only a severe Judge towards me.

Adored be thy patience and long-suffering to sinners. For ever magnified be that Grace, which gives me the least hope in thee: and presents me with another opportunity of humbling my self before thee, of increasing thy favour; of deprecating thy displeasure; and vowing my self again to thy service which I have covenanted to pay thee. O merciful

ful God, have mercy upon me; have mercy upon me; according to the multitude of thy mercies, in Christ Jesus, blot out all my iniquities. I have not offended thee beyond the height, and depth, and length, and breadth of thine incomprehensible love in him declared to us. And there is still remaining in my heart some esteem of that love, and an inclination to love thee above all things; with an hearty desire to be purified and sanctified throughout both in body and in soul and spirit. Though not by works of righteousness which I have done, yet by thy mercy I hope to be saved, through the washing of regeneration, and more perfect renewing of the Holy Ghost. That renewing virtue from above I most humbly wait for, and earnestly desire to be more abundantly poured on me. Deal with me according to my unfeigned resolutions to study to purifie my self, even as thou art pure: to walk before thee hereafter in all sobriety, righteousness, humility, meekness, peaceableness, charity; endeavouring to perfect holiness in thy fear. Vouchsafe me some earnest of this Grace, when I present my self before

fore thee, to commemorate the death
of thy Son Jesus; who was wounded for
our iniquities and bruised for our trans-
gressions. That my heart may be deep-
ly wounded with a sense of sin; and hate
the very thought of every evil way; and
chuse to endure any misery, rather than
offend thy dearest love again. O that I
might then feel my thoughts carried a-
way from this world: that I could think
then of nothing but thee; and the dy-
ing love of my sweetest Saviour; and
the greatness of that love which I owe to
him, that died for me. Replenish my
soul with holy thoughts; lift me up in
heavenly Meditations; and fill me with
a multitude of devout affections that I
may be able hereafter to do and suffer
all things for his sake; and never forget
how good he is, and how good I have
resolved to be. Without thee, I cannot
ascend up unto thee: and therefore I
look for thy holy inspirations to accom-
pany me in all my Meditations, and
Prayers, and Praises, and Thanksgivings,
and Resolutions. That attending upon
this sacred service, with love, and zeal,
and delight, and devotion of spirit;
there may be an happy meeting between
me

The Meditation afterward at home.

SEeing it hath pleased my Lord to eye me to himself, by one bond more; and I have added a new resolution to all the rest, and made choice of him again for my only Master: how careful ought I to be that I prove not a false disciple? Hast thou never read or heard of an holy Man, who never used the name of *Jesus*, but he immediately added, not without the appearance of singular pleasure, **MY MASTER**? This was his glory; this he thought the highest honour on Earth, that he served such a Master. Let this be one of thy thoughts every day; Let it work in thy mind, till the sense of these words be engraven on thy heart, *My Master JESUS*. Consider that when thou wast baptized, thou wast dedicated to his holy Service. That if thou hast owned and confirmed that Sacred Covenant, thou hast renounced all other Masters, the Devil, the World, and the Flesh; and professed thou wouldest be a Servant of Jesus. And every time thou hast been at his Table, thou hast done this over again; and professed thou wilt have no other Master, but only him. Is there any cause, dost thou think, to repent of thy choice of following his Service? Is it not a great preferment to be one of his family, who is *Lord of Heavens and Earth, the Ruler of all things, the Prince of all the Kings of the Earth, the Lord of Life, and the King of Glory*? Dost thou not profess in thy daily Prayers, that his service is perfect freedom? Can any reward their servants,
like

like to the *Messed and only Potentate*, who only hath *immortality*? Do any servants in the world serve in such hopes, or enjoy such promises, or receive such earnest, as he is pleased to bestow on his? Is not death the wages of sin: but the gift of God eternal life? What servants are admitted to such familiarity with their Lord, as thou art at his Table? Who are entertained with such a Feast, or live upon such delights, as they that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Masters will, who serve only for the wages of unrighteousness? How proud is a man of the honour to follow the Court of an Earthly Prince? But if he should be advanced to eat continually at his Table, the World would envy his too great happiness. What a shame will it prove then, if thou art not *servant in spirit serving the Lord*? If thou dost not think thy self honoured enough, and art not well contented in any condition, who followest such a glorious Master? Thou wilt not pardon thy self, if thou art unfaithful to him; or disgracest his service by murmuring, repining, dejection of spirit, or any other unworthy behaviour toward him. For what Master ever merited so much at his Servants hands? We have heard of Servants, that have died for their Masters; but where did we ever read or hear of a Master that freely died, even for his rebellious Servants? The business was, Jesus would purchase us to himself by his own Blood; and make us, if we have but any good nature in us, to be most intirely devoted to his cheerful obedience. Ask thy self therefore every Morning, whose Servant am I? What did I promise my Master such a day? If I call him Lord and Master, why do not I do the things that he saith?

faith? And shall I go about my Master's business with a drooping countenance, and a heavy heart? Shall I sigh when I hear his voice, though he bid me deny my self, and take up my Cross and follow him? Shall any of his Commandments seem grievous to me, after so many, so solemn professions of love to him? God forbid that I should cast such reproach upon him. I have not so learned Christ Jesus, whose I am, and whom I serve: who hath said, *If any man serve me, him will my Father honour.* Can there be words of greater grace than these? *God be thanked, that I was the servant of sin, but have obeyed from the heart that form of doctrine which was delivered me.* It is a favour to be the *servant of righteousness.* I ought to account it an honour to receive his Commands: and to study to do his will on Earth, as it is done in Heaven. How comfortably then shall I live? How comfortably shall I die? How will it make my heart leap for joy, to hear that voice of his, *well done thou good and faithful servant; enter thou into the joy of my Lord.*

Joh. 12. 26.

Rom. 6. 17.

18.

Math. 25. 21.

Here you may resolve to meditate all this Month, how our Lord and Master himself took upon him the form of a SERVANT; and being found in fashion like one of us, became obedient unto death, even the death of the cross. That absolute OBEEDIENCE of his you should set always before your eyes for a pattern: that you may not live as if you were ashamed of his service, or thought any thing below you, or too mean to submit unto, which he requires at your hands.

**The Thanksgiving and Prayer
afterward.**

FOR ever hallowed be thy great Name, O Father of Mercies, the God of Love, the Fountain of all good and blessedness. All the heavenly Host delight continually to praise thee. They never cease to ascribe Wisdom, Power, Dominion, Riches, Honour and Glory unto thee who livest for ever. O how great is thy Goodness, who invitest us, that dwell in houses of clay, to bear thee company in their praises and thanksgiving? They can add nothing at all unto thy fulness: but it is our happiness to spend our days here, in loving thee, in speaking good of thy Name, in doing thee honour and service; and to pass the life of the other world, in the perfection of admiration, love, thanksgiving and obedience to thee: who hast *done such great things for us, of which we are glad.* Blessed be the Name of God our Father, who hath raised us

us out of Nothing ; and
1 Theff. 5. 9. hath not appointed us unto
 wrath ; but to obtain Sal-
 vation by our Lord Jesus Christ : And of
 God our Saviour , who hath redeemed
 us from the hands of all our enemies ;
 and purchased us with a great price unto
 himself : And of God our Sanctifier,
 Strength and Assister ; the God of our
 Salvation , who keeps us every moment
 from ruine and destruction. I thank
 thee , O Lord of Heaven and Earth,
 for that liberal portion which thou hast
 given me , thine unworthy servant , in
 thy Grace and Favour. For the know-
 ledge of thy holy Gospel , which hath
 brought life and immortality to light.
 For all the good instructions I have re-
 ceived from thy Ministers
 * You may mention these and o-
 thers, if you have had this benefit.
 [and the tender care, * re-
 ligious education of my
 Parents, Tutors and Go-
 vernours :] For all reason-
 able reproofs, wholesom
 counsels, good admoniti-
 ons, and every truth I
 have received from my Friends or Ene-
 mies ; For the pious Examples and good
 Conversation of any of my Neighbours.
 For

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For all holy opportunities, and the leisure I have to attend upon this heavenly employment: For thy merciful chastisements, and thy wonderful deliverances: For all the good Books thou hast brought to my hands; and the good advice which I have any way received: For all my Benefactors; all those that love me and pray for me: And above all for thy gracious inspirations from above, the holy thoughts thou hast put into my mind; and the pious desires and purposes thou hast stirred up in my heart; with all the furtherances, helps and assistances thou hast vouchsafed me in my way to Heaven: particularly now at this holy Feast, where thou hast made me know and feel how good thou art, beyond the compass of all our thoughts.

What shall I return unto thee for all thy love? What shall I give unto my Lord, who hath given himself for me? I have given thee my whole self, and now devoted all the powers of my soul and body to thy service: that all my thoughts, my words, my desires, my passions and actions may be disposed according to thy Will and not my own.

And

And I think my self happy, O blessed Jesus, in the choice I have made of thee for my Lord and Master. I rejoyce in the disposal I have made of my self to thy service and obedience. For a world I would not revoke my consent to be absolutely ruled and governed by thee, as long as I live. *Sin shall not*

Rom. 6. 12. reign in my mortal body, that I should obey it in the lusts thereof.

But here I come again to yield my self unto thee my God, and to profess thy service to be the most perfect freedom, and the noblest employment. To beseech thy pardon for all mine unfaithfulness; and the constant power of thy Holy Spirit to assist me in the doing thy Will here on Earth, as it is done in Heaven: that all my resolutions may be persevering, my endeavours successful, and my obedience perfect and compleat in all things. Lord Jesus, do what thou pleasest in me, and what thou pleasest with me. *Truly I am thy servant, I am thy servant*; and I will make my boast continually in this, that I serve the Lord Christ. May I but ever love thee, and steadfastly cleave unto thee, and cheerfully obey thee, and faithfully live to honour

honour thee: I desire nothing else. Come prosperity, or adversity; come sickness, or health; life or death; so that I may but glorify thee, and be made conformable to thee, and bear thine Image in holiness here, and in glory hereafter.

And let all the Earth stand in awe of thee, thou Lord and Ruler of the whole World. Let the hearts of all people submit themselves to thy

Kingdom and Authority. *Psal. 45. 3,*

In thy Majesty ride on pro- 4.

spersously, O thou most mighty, because of truth, and meekness, and righteousness: till all thine enemies fall under thee, and think themselves happy in thy most just and merciful government. I commend thine own Family to thy gracious and powerful protection: and this part of it especially in these Kingdoms. That we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, and triumph in thy praise; saying, This *Psal. 48. 14.*
God is our God for ever and ever; he will be our guide even unto death.

Now

154 Meditations and Prayers.

Now unto him that loved
 Rev. 1: 5, 6. us, and washed us from our
 sins in his own blood, and
 hath made us Kings and Priests unto God
 and his Father by his glory and blood
 Amen.

And let all the Earth stand in awe of
 thee, thou Lord and Ruler of the whole
 World: let the hearts of all people
 glorify themselves in thy
 Kingdom and Authority. Psal. 47: 3.

Thy Kingdom come, O Lord, and thy
 will be done on Earth, as it is in
 Heaven. We beseech thee, O Lord,
 to give us grace to follow thee in
 righteousness and to keep us from
 all sin. That we thy servants
 being free by no servitudes, may
 be able to give thanks unto thee in
 all thy Church, and Kingdom
 in thy peace; saying; Thy Kingdom
 come, O Lord, and thy will be done
 on Earth, as it is in Heaven. Amen.

September.

*The Meditation some day before the
Sacrament.*

Shall we not be too bold in going so oft to the Table of the Lord? May we not offend him by our forwardness to approach into his presence? No sure, not if love carry us thither, and accompany us there. And who can want that, who knows and considers how forward he was to do that, which we remember? When he came to offer himself a Sacrifice for us, he saith, *Psal. 40. 7.* *Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O God.* And when he eat the last Meal with his Disciples, he said again, *Luke 22. 15.* *With desire I have desired to eat this Pass-
over with you before I suffer.* Behold what a hearty vehemence there was in his love! what an ardor in his desire; to be made an Offering for us, and to be remembered by us! With what love should we commemorate his dying love! With what desire should our souls approach to his holy Table in remembrance of him; who took such content in dying for us, and was so desirous to institute this holy Feast, for a perpetual remembrance of his Death? With the same joy that Children use to welcome a Festival; with such an hunger and thirst, as a labouring man goes to his

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Supper; ought we to go to the Supper of the Lord: that we may chear and refresh our souls with the memory of our Master and only Saviour; with praises and joyfull thanksgivings; with the love of God and of our Brethren; with the hopes of his Mercy here and eternally. Awake, awake then thy Faith; call up thy love; quicken thy desires: excite all that is within thee to bless the Lord and speak good of his Name. Say with a great joy, Lo, I come, according to thy Command: and delight to do thy Will, O God. With desire I have desired to do this in remembrance of my Lord; to declare thy mighty Acts, and shew forth the greatness of thy love; to profess my self thy servant, and to glory in the holy Name of my Master Jesus; to offer up my self unto thee, an Oblation of love; to renew my Covenant with thee, and with all my Brethren; to give thee thanks that I am one of thy Family, and for all the benefits I received, and thou hast still in store for thy faithful servants. But who is able to tell how much he hath done already for us? Or find out all that he designs unto us? Who can praise him according to his excellent kindness, and his wonderful works for the children of men? The thoughts of Angels are not wide enough to comprehend them. And if we had their spirits, and could love him and acknowledge him, with their enlarged affection, it would be too little a present to make unto him. *O give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever.* O give thanks unto him, who is so desirous of us, such narrow souls, such little hearts, that can hold so little love unto him. Let us go to him, and desire that he would enlarge them; or that he would fill them to the height with his love. Since he is content, if he may but lodge and dwell
in

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in our breasts; and have the government of us in his hands: let us go and vow, that he shall possess us solely to himself; that no affection, no desire shall dwell in us, without his leave; and all be ordered by him just as he pleases. And let us shew him now, that we have prepared no less gift than our whole selves, to be bestowed on him, that we are very desirous of the honour to be commanded by him, and to do him service; and that if he will make us more desirous, more resolved and stedfast in these holy purposes, we will never cease to thank him in this manner as long as we live.

And approaching thus, with all humility to him, may we not hope that he will accept us, and receive us as his friends, and embrace us with real love, and inlove us, as we desire, unto himself? Nay, he will hold us fast, tied in the bonds and cords of his love; not to fetter and imprison us; but to unlock and open our narrow hearts by the power of it, that they may be enlarged into the true liberty of love to him and to all the World. We may hope at last, that it will become as unnatural to offend him, as it is to kill our selves, or kick against the bowels of a most indulgent Parent: that obedience shall be our delight; that all good things on earth, which have been our hinderance, shall prove our encouragement and provocation to an holy life: and that our watchfulness over our selves shall be so strict and severe, that we shall not be easily surprised; but continually worship him, by presenting him with a spirit like his own, innocent, harmless, and desirous to do all good.

N 2

The Prayer some time before.

O Most mighty Lord, the high and holy One who possessest Eternity: who dwellest in the purest light, and whose Majesty is enthroned in the midst of all the heavenly Host, who are continually celebrating the praises of thy Name, which is most excellent throughout the World. The light of thy countenance, I believe, is better than life; and one day in thy Courts is better than a thousand. If thou wilt graciously shine upon me, when I enter into thy Gates to go unto thy Table; if thou wilt fill me with the joys of Faith and Love and holy Hope: I shall account that day the beginning of the eternal life; and remember as long as I live how gracious thou art. But I have little reason to expect to be so highly favoured by thee, who have forgotten oft-times that reverence and fear that I owe to thee my Creator; and that love and dutiful affection which I owe to my Redeemer; and been too disobedient to many good motions of the holy Spirit of Grace. I have

have thought so much how to please my self, and so little of pleasing thee; spent so much time in the affairs of my body, and so little in those of my immortal soul: that I may rather sink into dejection of Spirit towards the place of darkness, than hope to be lifted up toward Heaven, to behold the Light of Life. I am apt to think that if I knew thee as the Angels do, I should be filled with their love, and readily disposed to thy obedience, and spend my self in thy endless praises: where as now that thou hast revealed those things to us which the thoughts of Angels entered not into, and hast sent thy dear Son in our nature, and not in the nature of Angels, and given him to die for us, and to open the Kingdom of Heaven to us; I have not loved thee with the love of men. I have felt sometime so little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little spark in my heart, scarce to be discerned, and hath not shone, as it ought to do, in my life before men——

But thy gracious pardon, O Lord of
love,

love, I hope will make me admire thee, and love thee exceedingly. Some small taste and favour of thine extraordinary kindness, will inkindle in me the most ardent affection towards thee. And it is already the hearty desire and study of my soul, thou knowest, that I may love thee above all things; and that all my love may run into ingenuous, free and cheartful obedience to every one of thy Commands. They are all holy, just and good: they are most lovely and gracious in mine eyes. I esteem thy Precepts about all things to be most equal, beneficial, and highly conducing to the perfection and happiness of our natures: and chuse most joyfully to submit my self to the Sovereign Authority of such tender love and good will towards us. O pity and pardon an humble sutor to thee, that his heart may ever be under the power of thy holy Commands; and being captivated from all things here below, may become a subject of thy love. I wait on thee for the power of thy holy Spirit now to come upon me, to fill me with thoughts, desires and affections suitable to the duty which I am about

to

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to render to thee. That when I think of those sins, which killed the Lord of life, I may vehemently abhor and utterly renounce them. And when I think of thy love, it may wonderfully raise and exalt my heart to love thee, delight in thee, and gratefully acknowledge thee. And when I think of thy holy Commands, my heart may humbly bow, and gladly resign it self to be governed by them. And the dying of the Lord Jesus set before my eyes, may make me an Offering holy and acceptable to thee for ever.

I am sensible how oft I fall short of my own desires and resolutions: and therefore again look up unto thee, with an humble Faith, for thy powerful presence with me. To enlighten my mind more clearly; to settle my wandering and unstable thoughts: to awaken the conscience of my duty toward thee, and toward all men; to compose and quiet all my turbulent passions and affections; and to confirm and strengthen all the holy purposes which thou workest in me. Vouchsafe, most gracious Lord, to accept and assist the faintest, but ho-

N 4

nest,

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nest, endeavours of my soul to please thee; to encourage and further every good inclination; to possess and fortifie me against the most importunate temptations; and to enable me to quell and bring under the strongest oppositions to thy divine Will. I deliver up my self absolutely with all my heart unto it: desiring and purposing to live in steadfast union and conformity with it: to maintain an humble and reverend sense of thy Greatness and Goodness; soberly to use all the good things thou indulgest to me: to exercise righteousness, charity, meekness and gentleness to all men; to possess my soul in patience; to be contented with my portion; to pray without ceasing; and in every thing to give thanks, which is thy will in Christ Jesus concerning me. Sanctifie, I beseech thee, the greatest worldly blessings to me; support me under the heaviest afflictions; fit me for the most sudden or lingring departure out of this life, and for whatsoever thy wise Providence shall order for me while I stay in it; and by all these means prepare me for everlasting glory. And, O, that the nearer I approach unto it,
the

Sent. Meditations and Prayers. 273

the brighter sense of it may shine in my heart; chasing away the fears of death, and the cares of life. And that I may now begin it, by praising thee in the company of thy Saints with joyful lips: and every day praise thee better, and long more for that happy state, where we shall have nothing else to do but love and praise thee for ever.

The Lord Jesus Christ be with 2 Tim. 4.
my spirit: in whose holy words ult.
I further recommend my self
to thy wonted Mercies.

Our Father, &c.

N^o 5. The

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The Meditation afterward at home.

IS there any need after all that thou hast heard, and thought, and said of thy blessed Saviour, that I should call upon thee, and bid thee love him? Need I intreat and earnestly beseech thee, my Soul, to preserve the memory of his most obliging kindness; and exhort thee to go again and again, to praise him in this manner? Methinks, we may turn our thoughts and our speech to him; thanking and admiring the excess of his love, that he will let us approach thus near unto him. It is his love that he will at all regard us, and receive the love we offer to him. But it is a great marvel of his love, that he hath intreated us so often, and used so many arguments to us, and laid so many obligations on us to love him. What are we, that he should seek after us on this fashion, who had a mind to lose him? It is strange that he will accommodate and address himself to our very senses, that our dull flesh may not hinder us from loving him. Good Lord! that thy delight should be with the Sons of men. Couldst thou not live unless we lived also? Canst thou be at all the better for us? Have we been kind unto thee, since thou hast done all this for us; Or do we use half so many intreaties to thee, to do us good; as thou hast done to us, to be good to our selves? O be astonished at the greatness of his mercy! Do but thoroughly affect thy heart with the height and depth of his love; and love will make more powerful and moving exhortations to thee, than any thought can invent. I will leave thee under the

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the power and constraint of thy love. Cease to love him if thou canst; if thou dost but think of his love. But think withal, what an hopeless condition that soul is in, which the love of God in Christ Jesus cannot move and prevail withal to love him. And what may all thy Brethren expect from thee, who are partakers of the common Salvation together with thy self? Canst thou find in thy heart to offend him, for whom Christ died? Wilt thou not open thy bowels of compassion towards others, when thou standest in so great need even of infinite mercies thy self? Shall some small differences between you, sour thy heart? or blunt the edge of that affection, which is sharpened by the Divine love to us, when we were strangers and enemies to him by evil works? How canst thou chuse but be ready to do good, and to forgive, even those that have done evil to thee? *To bless them that curse thee, and pray for them: Luk. 6. 28, that despitefully use thee? Remembering 35; 36. that thy reward then shall be great, and thou shalt be the child of the Highest: for he is kind unto the unthankful, and to the evil. Be thou therefore merciful, as thy heavenly Father also is merciful.*

Here resolve to meditate all this Month, very often, upon that part of our Lord's example, which he left us when he died, in **PRAYING FOR HIS ENEMIES**; his bitter enemies; his malicious and ungrateful enemies; his enemies, that with implacable wrath most devilishly contrived the destruction of the most innocent, loving, obliging and bountiful person that ever walked upon the face of the Earth. Remember also how sweetly and mildly he treated, even that villanous Traitor, his own Servant, who betrayed him with

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a base hypocrisie; saying no worse words than these to him; *Friend, wherefore* *Matth. 26. 50.* *art thou come? Betrayest thou the* *Luke 22. 48.* *Son of man with a kiss?* And let not either the greatness of men's malice; or their barbarous requital of the benefits they have received from thee; or their treacherous hypocrisie; or their vile dissimulation, or any other aggravation of their crime, hinder thee from following thy Saviour, and stifle thy love to thy enemies. And particularly express thy love by praying most earnestly for them, bewailing their folly and madness; pitying the ungodly hellish state wherein they are; and imitating the charity of Heaven to which thou recommendest them.

Prov. 31. 26. *Open thy mouth with meekness of wisdom, and let the Law of kindness be in thy tongue. Speak to them graciously, who have dis-* *Rom. 12. 20, 21.* *obliged thee: And if thine enemy hunger, feed him; if he thirst, give him drink: heap coals of fire on his head; that if it be possible he may be melted into better nature, and his evil may be overcome with good.*

The

*The Thanksgiving and Prayer
afterward.*

O Most holy and ever blessed Lord of Heaven and Earth, who only hast immortality, and dwellest in light unapproachable by mortal eyes: shining in the glory of thy own Perfections, and not needing any reflections from thy Creatures. Thou art full beyond our thoughts; and ever communicating out of thy fulness, abundantly beyond all that we can conceive. We cannot comprehend the vast number of Creatures which thou hast made, who all praise thee and declare thy magnificent Goodness; nor are we able to fathom the least part of that bounty which feeds them, and provides for them, and takes care of them every where. Much less can we comprehend thee; in whom they all live, and move, and have their being; and from whom they are continually supplied without diminishing thy full Goodness. We the children of men have received a more liberal share in thy blessings than the rest of our fellow-Creatures, and had most
large

276 *Meditations and Prayers. Sept.*

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large experience of thy never ceasing love and kindness to us. For after we had spent and wasted those great treasures wherewith thou didst endow our natures; thou hast been pleased to grant us a new and better portion, and to raise us up again with the addition of many Talents: Having sent thy Son to redemption, and to be the Author of a supernatural birth to us; to declare to us all the will of thee our Heavenly Father, and to give us exceeding great and precious promises, the expectation of which might encourage us to do all that thou requirest of us. Thou hast sent him, blessed be thy Goodness, to bring us Life and Spirit; to strengthen us against all the powers of Hell and Earth; to break the force of all temptations; to sanctify even our afflictions to us, and the infirmities of our crazy bodies; to take out the sting of death, and to make it an entrance into an immortal life. Thou hast advanced him to intercede for us at thy right hand; to be our Advocate with thee, when by our weakness we sin against thee, or are afraid to approach thee; to pardon us when we repent and return to thee; and to bless us by giving

us repentance, and turning us from all our iniquities. And to all other benefits thou hast added the comforts and refreshments of thy holy Table, where I have now partaken of his most blessed Body and Blood. Thou hast shown me the greatness of my Saviour's love; and tied me in new resolutions to love and serve thee for ever; and given me strong assurance of thine everlasting mercies in Christ Jesus.

These very acknowledgments will witness against me; if I should carelessly throw away this new portion, which thou hast given me in thy love. The remembrance of them will be intolerable, if I should not improve this extraordinary Grace, which I have now commemorated. I flee unto thee therefore again, O most merciful Father, for the help of thy holy Spirit, to continue in me a perpetual memory of that love which thou hast bestowed on me; and of the professions I have made of an unmovable love to thee. O thou Inspirer of all holy thoughts and desires; O thou who delightest to encourage all those that seek after thee with thankful hearts; stop not the current of
thy

thy bounteous love : but as thou hast drawn me to thee, and moved me to devote my self to thy obedience ; so preserve and keep these thoughts and purposes in my heart for ever. I believe thou hearest me, and wilt be with me. And filled with power and might, and with constant hope in thee ; I will walk and not be weary, and run the ways of thy Commandments and not faint. To that Almighty Goodness I commit my self, of which I have had such long experience. I will never doubt of thy readiness to assist and further me : but always look up unto the Heavens from whence cometh my help. *My help cometh Psa. 122. from the Lord which made heaven and earth. The Lord shall preserve me from all evil : he shall preserve my soul. The Lord shall preserve my going out, and my coming in, from this time forth and even for evermore.*

O that all the ends of the Earth may see thy Salvation, and worship thy Name ; for it is holy. And especially all those to whom is given a Kingdom, Majesty, Glory and Honour, may evermore
praise,

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praise, and extol, and honour the
King of Heaven; all whose works Dan. 4.
are truth, and his ways judgment 37.
; and those that walk in
pride he is able to abase. Let all Psal 68.
the righteous be glad; let them 3.
rejoyce before God; yea let them
exceedingly rejoyce. Let them say 35. 27.
continually, The Lord be magni-
fied, which hath pleasure in the
prosperity of his servants. O that Psal. 107.
all mankind would praise the Lord 8, 9, 13.
for his goodness, and for his won-
derful works to the children of
men. For he satisfieth the longing Soul, and
filleth the hungry Soul with goodness. They
cry unto the Lord in their trouble, and he
saveth them out of their distress.
Blessed be the Lord God, even Psal. 41.
the God of our Salvation, from 13. 68.
everlasting to everlasting. Amen 19.
and Amen.

October.

October.

The Meditation some day before.

HOW long is it since thou thoughtest of the best Friend thou hast in the whole world? And what were thy last thoughts of him? Didst thou not a very little while ago long for his company; and wish the time would come wherein thou mightest again enjoy him? Didst thou not count the days till that happy time, when he promised to return or send unto thee? And suppose he be dead; with what passion dost thou follow his memory? How art thou moved with the mention of his dear Name? How glad to possess any relique of him, though it be but his shadow? Or how oft dost thou look upon the lively picture of him, which is drawn in thy own imagination? And dost thou think it could fail to put thee in mind, of what he left thee in charge when he departed this world? Couldst thou forget the legacies he left thee, or the inheritance he bequeathed to thee, as the Heir of his love?

O how long then is it, my soul, since Jesus was in thy thoughts? Canst thou not tell? Was there ever such a Friend as he, that died to save thee? Can any one pretend so much to thy love, or merit of thee so kind a remembrance? Who is there that ever died for the sake of his enemies?

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O how precious, how dear, should the Name of Jesus be unto thee! With what joy shouldst thou receive the news, that he is coming to visit thee? How welcome must this invitation be from thy blessed Saviour, whom if thou lovest thou canst not but long to see? It is the voice of thy well beloved, that calls unto thee, and saith; Come and feast with me. Come, and see by these sensible signs, which I have left to represent me, how much my love hath made me to suffer for thee. Behold the lively figure of my Body and Blood, which was broken and shed to redeem thee. I have caused it to be made on purpose, that thou mightest not forget me.

What dost thou answer to him? Canst thou say, thou hast looked for this day? That thou thoughtest it long, till thou mightest go to his House? or at least wast desirous to go, and see him set forth crucified before thine eyes? Why? What good did the last sight of him do thee? What pangs of love didst thou feel in thy heart? What pleasure, what joy in the remembrance of his kindness? Did it call all his Commands to mind, and recommend them effectually to thy love? Did it stir thee up to do his Will, and make thee more zealous ever since in working that which is pleasing in his sight? What didst thou think of the inheritance he hath given thee? *An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for thee?* Didst thou believe his Word; and verily expect to receive the reward of this inheritance? How did that faith then work in thy heart? Did it give thee ex-
treme

1 Pet. 1. 4.

that fadeth not away,

Coloss. 3. 24.

faith then work in thy heart?

Q

200. Meditations and Prayers. 285

remembrance? Having hope to see him, did it make thee purify thy self, even as he is pure? Go then now as a friend of his, and do the same again. Renew thy remembrance of him. Show him the belief thou hast in him: the love thou bearest to his Name and Word: how resolved thou art never to forget him: and how happy thou thinkest thy self, in the portion he hath given thee in his grace and love. Profess to him, that his Commandments are dearer to thee than thy life: and that thou wilt sooner part with it, than not perform his holy Will in every thing. Vow to him again, that thou wilt be true and faithful to him. Embrace all thy Brethren there assembled with a kind affection, because they are his friends and followers. Desire that all the world should know him and be acquainted with him; and that a perpetual memory of him may be preserved, by doing this as long as the Sun and Moon endure. And canst thou do it without those passions, which the thoughts of a Friend are wont to raise up in thy heart? None of them, sure, will be absent upon this occasion. They will all attend thee in this holy action: and thou wilt feel the greatest gratitude to thy Saviour, who hath done so much to deserve thy love, which is so little worth to him.

Then thou wilt hear him, as good as say unto thee, Son, be of good cheer, thy sins are forgiven thee. All that I have is thine. I will be an everlasting Friend to thee, and make thee inherit all things. It is my Father's good pleasure, to give thee a Kingdom: and here I give thee the earnest of that purchased possession. What reason
hast

hast thou no doubt of the enjoyment; if thou art my friend, by doing whatsoever I command thee? Do not friends partake in each others goods? My power which I have over all things in Heaven and Earth, shall assist thee. My Angels shall be thy Guardians. My Spirit shall be thy Guide and Direction. My comforts shall encourage and support

John 14: 19.
19, 20.

to reach to deliver thy love, which is to him
dearest granted to thy Saviour, who hath done
all in his holy action; and thou wilt feel the
power upon this occasion. They will all stand
till up in thy heart. None of them, but will
know, which the thoughts of a Friend are worth to
share. And canst thou be without those who
by doing this as long as the Sun and Moon on
a perpetual memory of him may be preserved,
know him and be acquainted with him; and that
and follow. Before that all the world know

Then I thought I was as good as my word

The Prayer some time before.

O Most holy and eternal God ; who art good and dost good : the whole Earth is full of thy Goodness. Thy Mercy reacheth unto the Heavens , and thy Faithfulness unto the Clouds. Thou art great in Power , Wisdom , and all other Perfections : and therefore greatly to be feared , honoured and loved by all understanding Creatures. When I consider how much thou hast done for me , or how much I have often promised to do for thee ; I am on both hands confounded and ashamed in my own thoughts. Thou art my Creator, my Father, my Saviour, Deliverer, and constant Benefactor : the God of my life, of my health, of all my present comforts and future hopes. I have promised often to be thy faithful servant, and thy dutiful child : to honour and glorifie thee both with body and soul, and all the good things thou hast bestowed on me. In my Baptism I was dedicated unto thee ; and have many times confirmed that Gift , and renewed my Engagements to continue in thy obedience.

ence. In my promises, protestations and vows I have been very liberal; but how sparing in performance, thou, who art acquainted with all my ways, knowest; and I my self know too much of my negligence, that I may justly wonder, thou still retainest me in thy Family, and lettest me enjoy the privilege of thy Children. Adored be thy great long-suffering and patience, towards me and all mankind. Thanks be to the Name of the Lord, who after our abuse of so many blessings, hath added the Gift of his dear Son, and sent him to pay a ransom for us. O the unconceivable greatness of that love, which hath so much befriended the most ungrateful enemies. I humbly mention the Blood of his Cross, as a sufficient Sacrifice, Oblation and Satisfaction, not only for my sins, but the sins of the whole world. I lift up my hands unto thee in his Name, to receive that gracious pardon, which he hath purchased for me: hoping through him, that thou wilt still continue thy love unto me, who am steadfastly resolved to love thee above all things. Far be it from me to think, that the love of our Lord should maintain me in my rebellion against thee, or countenance

tenance my contempt of thy holy Laws. No, love me so much, good Lord, as to change my will, and renew my nature into thy own likeness; that I may be truly a friend of God. I wish for no greater happiness, than to feel my soul at peace and friendship with thee; by an intire and unchangeable love to all Righteousness, Goodness and Truth. And I am going to remember his dying love; that with the heartiest affection I may devote my self wholly to thy love and service. I do as unfeignedly desire that all my sins may die; as I am glad that Christ died to be a propitiation for them. And I as sincerely offer up my self, my understanding, my will, my desires and passions, and all that I have, unto thee; as I really believe that he offered up himself for me. O that the power of the Holy Ghost may accompany me: and unite my thoughts and affections to make a most thankful commemoration of his loving kindness. Represent unto my mind most feelingly all that Jesus hath done and endured for our sake. Fix my mind and heart upon the inestimable benefits he hath obtained for me. That I may not only behold the outward figures

of him : but receive those pledges of his love, with the humblest reverence, with such a lively faith, and vehement love, and ready submission of my will to him, that Christ Jesus may be inwardly formed in me. I long for the happiness of knowing assuredly that I am a friend of his, by my delighting greatly in his Commandments, and trusting my self and all my concerns intirely in his hands, and contesting my self in his love, and good-will toward me, and rejoicing in the Sovereign Dominion, Power and Glory which thou hast given him ; with most earnest desires that all the world may love and obey him. *Amal.* 25. 1. 1. 1. 1.

One Easter, See

lo O

of the soul, the soul that is in the world, and
the soul that is in the world, and the soul that is in the world.

The Meditation afterwards at home.

of the soul, the soul that is in the world, and the soul that is in the world.

WITH what unwillingness are we wont to leave the company of a Friend in whom we delight? How doth the remembrance of him stick unto our mind? How often do we think of the kind words we heard from his mouth, and view the tokens he hath left with us of his love? Do we not like to cast our eyes behind us when we go from him, and look after him as long as he is in sight? Are we not glad to see but his back, when we cannot behold his face? O sweet Jesus (then shouldst thou say to thy self) who can be content to part with the thoughts of thee, when he sees the love thou bearest to us; and all the blessings thou impartest to thy friends and followers? What heart can endure to lose the sight of such happiness, or suffer thy remembrance to die out of its mind? I should look as far as Heaven, rather than suffer thee to go out of any thoughts: and always be casting mine eyes to thy dwelling place; that I may behold, at this distance, though never so little of thy most excellent glory.

So one would think in reason: But this dull flesh begins to complain, that it is tired and cannot thus follow thee any farther. It makes me sigh to think, that I must lose this clear and lively sight which I have of thee. And yet, as heavy as it is, I will not cease to be often looking after my Saviour. What though I cannot always see him, so as I have now seen him in the Sanctuary; yet I will never forget him. And the darkest ap-

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prehensions of his love and favour, shall ever be dearer to me, than any object in this world. Blessed be his goodness, which hath given me such pledges of it, as engage me

Psal. 103. 18. to remember him. *I will be ever*

mindful to keep the Covenant, I
have made with him, *and remember his Commandments to do them.* And as long as I do his will,

(though I cannot always live up my thoughts and affections as I would unto him) I hope I am his friend. O sweeter words which I have heard from

the mouth of my Saviour, *Mark 3. 35.* *Whoever shall do the will of God, the*

same is my Brother, and my Sister,

and my Mother. I have no other will, O Lord, but thine, and I will prove continually, what is

that good, and acceptable and perfect will of thine, that we may be eternal friends, by the constant

union of our wills in one. Let my Lord command what he pleases, it shall be obeyed. Let

him do what he thinks good; my will shall be done, as well as his.

O my Soul, thou hast said unto

Psal. 16. 2, 3. *the Lord, Thou art my Lord: but*

my goodness extendeth not unto him;

but to the Saints that are in the earth, and to the ex-

cellent in whom is all my delight. They are his

friends, and what thou doest to them, he accounts it as done unto himself. Think thy self happy,

that thou wilt never want him, whilst thou enjoyest them. Thou feedest him, when thou feedest

them. Thou goest to see him, when thou visitest them in their need and misery.

Mark 25. 40. *Verily I say unto you (they are the*
words of the Lord) as much as

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ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Resolve therefore all this Month to endeavour to excite **BROTHERLY KINDNESS**, which is the fountain of *Charity*. And look on it as a great part of the riches of the divine Grace, that he is not only content to love us himself; but hath contrived ways and means that all men else may love us, and commands them so to do, as they hope to be saved. Begin this brotherly kindness then thy self, that so thou mayst be able to say every day, O how great is thy mercy, O Lord! that thou lovest me thy self, and wouldst have all the world to love me. O how great is thy goodness, that thou not only chargest them so to do; but engagest them to love me, by thy love! Yea, to love me in, as thou hast loved me and them; and so, as they love themselves. How full, how incomprehensible is the love of my God, who would have me hated by none; but every man to be my friend, if I am in need, every man to do me good? How can I want who have such a Father, who hath made all men to be my Brethren? How happy would he make me, who labours to set all hearts open to me; that as many men as I see, so many lovers I may behold? Thou dwellest, O God, in love: and wouldst have me to do so too, by loving, and being beloved of all. What return shall I make to the Lord for his love! He tells me that it is Love. Love thy Brethren, *love them with a pure heart, fervently.* This is the thing which I would have thee do. And this will make thee blessed for ever, by loving me and all others, and by being beloved of me, and of all men else that love me.

*The Thanksgiving and Prayer**afterward.*

O Lord God Almighty, which is, which was and is to come. Who art the happiness of Men and Angels; and hast an innumerable company of beautiful Creatures always beholding thy Glories, satisfied with thy love, delighting themselves in thy Praises; and to Eternity can desire no higher pleasure, than to be thy Friends and Servants. I cast down my self before thee to joyn, as well as I am able, together with all that heavenly Host, in lauding and magnifying thy great and holy Name; and rejoicing in thee with thanksgiving.

Thou hast created all things, and for thy pleasure they are, and were created. Thou hast redeemed mankind by the Blood of thy Son; and raised us out of the dust, that we might sit with him in Heavenly places. Thou hast sent the Holy Ghost the Comforter, in signs and wonders, and divers miracles; in gifts of knowledge, wisdom and prophecy; and

and in abundance of thy Grace, to renew and sanctifie the hearts of thy faithful People. The Apostles and Ministers of reconciliation were thy Gift; by whom thou hast brought the glad tidings of Salvation into these parts of the World. The Sun of righteousness, praised be thy Goodness, hath enlightened our eyes, who sat in darkness, and in the shadow of death. I have been thy constant care from my first conception and entrance into the world, untill this moment. Innumerable blessings thou hast bestowed on me; and still I hear the voice of joy and gladness. I behold my Guides and Instructors; and have the liberty to go into thy House; and I see my Saviour himself in the remembrances and pledges he hath left me of his dying love. I will never cease to adore and extol thy Mercy: who hast kept me from going down into the pit, and saved my Soul from the nethermost Hell. Blessed be thy Goodness for the constant provision of thy House; the comforts of thy Holy Spirit; the society of thy Children; the hopes of Heaven; and the tastes thou hast given me of immortal joys, in this holy Feast

with my Saviour. As thou hast begun, good Lord, out of thine own undeserved love to make me happy; so continue thy loving kindness to me, till it be finished in perfect friendship with thee. Preserve in me, though never so weak, yet, a constant and prevailing sense of thy Goodness; that I may most willingly obey thee, and chearfully do thy Will in all things. That the very same mind may

be in me, which was also in Christ Jesus: *Whose meat it was to do thy will, and finish the work of thee that sentest him.* O that God would

2 Thess. 1. count me worthy of this calling, and fulfil in me all the good pleasure of his goodness, and the work of faith

Coloss. 4. 12. with power. That I may stand perfect and complete in all the will of God: and the Name of the Lord Jesus may be glorified in me, and I in him: according to the grace of our God, and the Lord Jesus Christ. I have given my self now again unto thee, and professed the strictest friendship with thee: Lord, help me to keep it without spot, and unrebukable, until the appearing of the Lord.

Lord Jesus. That both Body and Soul being preserved pure and undefiled, as the Temples of the Holy Ghost; it may be my constant Guide, strength and comfort; and lead me safely through all the difficulties and dangers of this world, the enticements of the flesh, and the crafts and subtilties of the Devil, to a place of peace and safety in the Regions above, where I may for ever dwell in thy love, and sing thy praise. O that all the people did praise thee, O God; that all the people did praise thee. That the whole Earth were filled with the knowledge of the Lord, as the waters cover the Sea: and all those that know thee, did walk worthy of thee; as Children of the light and of the day, having no fellowship with the unfruitful works of darkness. Bless thy Church planted in these Islands; that we may not receive in vain that 2 COR. 6. 1. grace bringing Salvation, which hath appeared to us, Tit. 2. 11, teaching us, that denying ungodliness, and worldly lusts, 12. we should live soberly, righteously, and godly in this present world: But from the highest to the lowest have grace, whosoever

Heb. 12, 28. we may serve thee acceptably,
with reverence and godly

Psalm. Comfort all my Friends; forgive
all my Enemies: relieve those that are
in any misery; draw all sinners to repen-
tance; and help all good men to perfect
holiness in thy fear: that at last with
one consent, we may all unite our hearts
and tongues in thy everlasting praises.

Now the Grace of our
2 Cor. 13, ult. Lord Jesus Christ, and the
love of God, and the Com-
munion of the Holy Ghost, be with us all.
Amen.

Robert.

November.

The Meditation some day before.

WITH what wonder and admiration do we entertain those things which are strange and unusual? The very news of them carries great numbers to see them, and the sight of them fixes their eyes on them, as if they could never have enough of them. Behold here the wonder of wonders, which thou art called to see, and feed thine eyes and heart withal. God is come to dwell in flesh. This Flesh is made a Sacrifice for the sins of the World. And he invites thee now to a Feast upon that Sacrifice; that thou mayst dwell in him and he in thee. O marvellous love! What eyes ever saw such a sight as the Son of God dying on a Cross? The only begotten of the Father bleeding as a Malefactor? The glorious King of Heaven laying down his life freely for his own Subjects: Rebels I should have called them, and enemies to him? Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my desires gone? It will be a new wonder if they do not all assemble themselves together, at the commemoration of such love; which doth me the grace to make me partaker of that Body and Blood, which was so offered up to God. Strange!

that.

that my thoughts should be so heavy ; and my affections so cold ! that my hunger and thirst , my love and my joy should be no more excited ; at the very motion to go to the House of God , to make a thankful remembrance of his death ! We thing the Angels lead an happy life , in their blessed employment of giving continual praises to God : why do I not go then with a more forward joy into the Courts of the Lord to do this in remembrance of Christ , which those heavenly

Creatures do not do ? For by
Heb. 2. 16. hath not taken hold of the nature

of Angels , but of the seed of Abraham , for whom he hath prepared also this Sacred food , of which they never

tasted. Unto which of the
Heb. 1. 5, 13. Angels said be at any time , Thou

art my Son , this day have I begotten thee ? or , Sit thou at my right hand , till I make thine enemies thy footstool. Art thou not desirous of honour , and greedy of gainful preferment ? Art thou not prone to seek great things for thy self ? What greater honour or dignity can there be , than to be so nearly related to the Lord of all ; to be a Member of him that is Head of all Principalities and Powers ? Behold the treasures of grace and glory which he offers thee ; and by these signs of his Body and Blood would make over to thee. Is not Love the very life and soul of the World ? Is it not the joy and satisfaction of hearts ? Behold here the worthiest object of it that ever was. See how he would fill and possess thy whole Soul with perfect contentment. And lest thou shouldst be so unhappy , as not to dwell in love : see how he would engage thee by these bonds in which thou art going to tye thy self , to love
 the

the Lord thy God with all thy heart, soul, and strength; and thy Neighbour as thy self. How doth he comply with thy most natural inclinations? How doth he study to gratifie thee in thy most noble desires? Call up thy best and purest thoughts. Strain thy self to the height of admiration. Endeavour to forget all other things, and only to look at present upon Jesus. If any thing can make thee love God, it must be his love. If any thing can make thee hate sin, it must be this Sacrifice for it. If any thing can make thee willing and obedient, it must be his obedience to the death. Think then when thou comest into his presence, that thou seest him hanging on his Cross. Think thou seest him spreading out his arms, and resigning himself to the will of God. That thou beholdest his gaping Wounds, and the Blood trickling down his Sacred Body. That thou hearest him cry unto thee; Did I not love thee, when I bled to death for thee? Did I not love thee, when I endured this pain and sorrow to redeem thee? Could I do more than give my self, to deliver thee from death, and open the Kingdom of Heaven and Eternal life? And then what heart is there, that need be taught what it should say, and what it should do on this occasion? Who can refrain himself from giving blessing, and praise, and glory in the highest to him? Who can want thanks to render him, for such invaluable benefits? Or find in his heart to deny him his service? Nay, who would not rejoyce to think of serving one that hath merited thus of him; and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to see thy mind fraught with heavenly thoughts, and a most high esteem.

effect of him: thy heart mighty full of love, and
vows, and resolutions, ready to be presented to
him: thy will bowing and submitting is self wholly
to his disposal. And to all such he saith by his
Ministers, Come to my Supper, for all things are
ready, Come, and take this holy Sacrament to your
comfort. Rejoyce with me and be exceeding glad,
for I love you, and will love you to the end.

The Prayer some time before.

O Most holy Lord of Heaven and Earth; the greatest and most desirable good; the only rest and satisfaction of our Souls. Whom to know is the beginning of life: whom to love purely is our perfection upon earth: whom to possess in an unchangeable wisdom, charity and purity is Heaven it self. It was thy great Goodness, to make us to know thee, and love thee, and be like unto thee. And a greater, to sue unto us and intreat for our afflictions. But it is the greatest of all, a miracle of thy love, that thou hast sent such a Person as thy Son Jesus to beseech us, and to add mighty importunities to his intreaties; that we would do that, which we ought to be desirous to be admitted to do, as the greatest happiness we are capable of. Lord, what is man that thou art thus kind unto him? We are very little things; hugely below so much of thy notice. We are naturally infirm and crazed in our bodies. And our understandings are short-sighted,

lighted, our reasonings weak and childish, our passions easily disordered, our resolutions inconstant; and by sin we have made our selves worse, and turned these into greater mischiefs. So that if thou hadst been pleased, to shew but a little pity and compassion to us, and not suffered us to become extremely miserable; what could we have expected more from thy Goodness? But that thou shouldest design to advance such pitious and wretched things as we are, who know not how to value and esteem thy benefits, to the state and dignity of thy Children; to make us like thy self in Righteousness, Goodness, and Truth; and at last to give us a blessed immortality in soul and body; O how astonishing is this love! which thou hast shewn to us in the Son of thy love the Lord Jesus. I am ashamed to think that this Grace hath waited so long upon me, and been no better entertained and improved. That my apprehensions of it are still so dull; my reasonings of so little force, to constrain my whole soul unmoveably to love thee, delight in thee, and to live to thee for ever. I most humbly flee to that Grace which
hath

hath abounded thus towards me; for the pardon which it hath promised to those, who yield themselves to be governed by it. O let not thy unwearied Goodness be provoked yet to cast off the care of me: But continue to hold before mine eyes thy love in Christ Jesus, and the great glory which he hath purchased for us; till my heart be overcome and subdued perfectly to his obedience. That I may abandon every evil way, which is inconsistent with the enjoyment of his favour and happiness; and it may be the very business of my life to purifie my self as thou art pure: from all inordinate cares and fears; from sensual lusts and brutish passions; from anger and hatred; envy and malice; pride and vanity; falseness and dissimulation; murmuring and discontent; and whatsoever is opposite to thy blessed Nature and Will declared by Christ Jesus. O that the Faith of Christ, which thou hast already planted in my heart, may take a deeper root; that as I believe him to be the Lord of all, who died for me and bought me with a price, and is risen again to be the Author of eternal Salvation to those that obey him,

him, and will come to judge the quick and the dead: so I may constantly reverence him, and religiously keep his holy Commands, and stedfastly trust him, and make him my hope, and love his appearing, that I may be sound of him then in peace. And now that I am going to make him my renewed acknowledgments, and devote my self to his holy obedience, Lord, fill me with such worthy thoughts, affections and resolutions, that I may know that I love him, and may rejoyce in hope of his eternal love unto me. O that nothing may interpose when I am at thy Table, to hinder the effect of these holy desires; that no cloud may arise in my mind to obscure my sight of his love; no vain thought to draw me aside from meditating on his Death and Passion for my sake: but I may be carried then and always with a strong and irresistible inclination to do his will.

Psalm. 141. 2.

Let my prayer come before thee, as the incense; and the lifting up of my hands, as the evening Sacrifice.

Psalm. 143. 1.

Hear me, O Lord, and give

give ear to the voice of my supplications : in
thy faithfulness answer me, and in thy right-
eousness. And enter not into judgment with
thy servant : for in thy sight shall no man
living be justified.

Our Father, &c.

Our Father, who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the power, and the glory, forever. Amen.

Prayer for the Sick.

Where hast thou been, O my soul, when I was sick? Hast thou been as a common carrier, as an ordinary trader, or a common carrier?

What wouldst thou do to receive? What place of bread and a cup of wine? That we have in our own hands. Or what wouldst thou do from

to do a hard task, a hard labour, a hard company of men with tedious looks and sad be-

haviour? Those we may see among them that mourn for any dear friend. Or what wouldst

thou do for to see a friend broken and whole? Thou art in a house and hast neither to be

appointment of Christ Jesus, and much more than this. O my soul, the son of the

that is to be of whom I speak, I tell thee, this is the day of thy redemption. For thou art now born of Water and of the Holy Spirit, and thou art now the child of God, the heir of all things.

The Meditation afterward at home.

WHat our Saviour said to the People concerning John the Baptist, may be imitated by thee with a small alteration.

What went ye out for to see? a reed Luk. 7. 24. shaken with the wind? (a thing of no moment?) But what went ye out for to see? a man clothed in soft raiment? [Some worldly pomp and bravery] behold, these are in Kings Courts. But what went ye out for to see? a Prophet? Yea, I say unto you, and much more than a Prophet: For among these that are born of women, there is not a greater Prophet than John the Baptist.

Where hast thou been? mayest thou say to thy self. At an ordinary meal, or a common entertainment? What wentest thou out to receive? a piece of bread and a cup of wine? That we have in our own houses. Or what wentest thou from home to see? a dumb shew, a silent gravity, a company of men with serious looks and sad behaviour? Those we may see among them that mourn for any dead Friend. Or what wentest thou out for to see? Bread broken and Wine poured out, in a solemn and holy manner by the appointment of Christ Jesus? Yea, and much more than so; Christ himself, the Son of the blessed, under those signs and figures of his death. This is he of whom it is written, *Behold, the Lamb of God that takes away the sins of the world.* Verily, there is none born of Women like unto him, the only begotten Son of God, the Heir of all things.

things. And thou hast been at his Table; thou hast
 beheld the astonishing love of God in delivering
 him up to suffer for thee; which hath received the
 pledges of dearest love; and the earnestness of all
 those goods that he possesses. Couldst thou see
 no beauty in him; that thou shouldst desire him?
 Not taste no pleasure in having friendship with
 him? Is it nothing to partake of the merits of his
 sufferings? To be made the Son of the King of
 Heaven and the Heir of his love; by being made
 partaker of his Divine nature and disposition?
 Where were thine eyes then? What were thy
 thoughts doing? None ever believed and confide-
 red this love that God bears to us; who was not
 moved and enamoured by it to love him above all
 things. For the Creator and Possessor of Heaven
 and Earth to love thee: what a word is that? Who
 can bear it, and not be at once both amazed and
 transposed? Especially when he loves thee so
 much as to send his own Son unto thee; yes, his
 only Son; the Son of his love; who hath so loved
 thee, as to spend his dearest blood in thy service;
 and all this freely; without any motive but his own
 love; and to procure us the greatest blessings; no
 less in conclusion than immortal life. What heart
 can think of this and not be overpowered by it?
 And need he intreat thee, not to forget the love
 he hath shewn unto thee? to spend a few thoughts
 every day on such a Friend, that hath deserved so
 much of thee? A mean request; which should be
 granted, one would think, without the asking.
 And wilt thou be at no pains to preserve his me-
 mory? Shall he slip out of thy mind, unless he force
 himself into thy company? It is easie to be warmed
 by a fire side. It is almost impossible not to be
 moved, when the person we love is before our

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eyes. But when we are gone from this fire, we must exercise our selves, not to grow cold again. And when a friend is at a distance from us, we must look upon the tokens we have received of his kindness, or some other way bring him to our remembrance. O whether our gone love to him will visit passion him before our imagination. Do but love thy Saviour then in an hearty manner, and how canst thou fail to love him more? This little thing is all that he desires of thee, that thou wouldst love him best; and this do even when thou wilt. *What were these things? What were these things? What were these things?*

For you may consider, that it is the nature of all love, not to let our heart be joyed in any other object, which shall in any degree prejudice that which is principally loved. Whatsoever is esteemed and honored and admired by us above all others, will not permit anything to be entertained, that shall any way injure it in our thoughts and affections. We are naturally averse to any such objects, and reject them with disdain as those which are inconsistent with our better desire. If thy Redeemer therefore be advanced and seated in thy heart by an unsought love to him above all things on earth, it will render every thing despicable, which could draw thy heart from him, be in the least able thy devotion to him. Thou wilt look upon it as a base temptation, and an unworthy offer, which is not only to be slighted, and rejected, but hated and scouted. Thou wilt say, I am dead to sin; I cannot live any longer therein. I have done with all, your pleasures are past. Jesus is my joy, my life and my crown, what pleasure can please me. His love is a law within my heart; and therefore I delight to do thy will, O God.

And the more to fortifie thy self, thou mayst
 often meditate all this Month, upon the COU-
 RAGE and CONSTANCY, the Forti-
 tude and Magnanimity of Jesus in asserting the
 Truth of God. For this is particularly remembered
 by S. Paul as a part of his character,
 1 Tim. 6. that he witnessed before Pontius Pilate
 a good confession. By which we should
 excite our selves out of love to him,
 Th. 9. 11, to follow after righteousness, gallantry,
 faith, charity, patience and meekness,
 whatsoever it cost us. Let the dan-
 gers be what they will, we should still see the
 good fight of Faith: lay hold on eternal
 life. For herein is our love made per-
 fect, that we have boldness in the day of
 his judgement: because as he is, so are we
 in this world. There is no fear in love, but perfect
 love casteth out fear: because fear hath torment, he
 that feareth, is not made perfect in love.

The Christian is a man of love, and love is the
 perfection of the Christian. The Christian is a man
 of faith, and faith is the foundation of the Christian.
 The Christian is a man of charity, and charity is the
 bond of perfection. The Christian is a man of
 patience, and patience is the fruit of the Spirit.
 The Christian is a man of meekness, and meekness
 is the sign of the Son of God. The Christian is a
 man of righteousness, and righteousness is the
 way to life. The Christian is a man of gallantry,
 and gallantry is the armor of God. The Christian
 is a man of faith, and faith is the substance of
 things hoped for. The Christian is a man of
 charity, and charity is the love of God and
 of our neighbor. The Christian is a man of
 patience, and patience is the waiting for the
 Lord. The Christian is a man of meekness, and
 meekness is the gentleness of Christ. The
 Christian is a man of righteousness, and
 righteousness is the fruit of the Spirit. The
 Christian is a man of gallantry, and gallantry
 is the armor of God. The Christian is a man
 of faith, and faith is the substance of things
 hoped for. The Christian is a man of charity,
 and charity is the love of God and of our
 neighbor. The Christian is a man of patience,
 and patience is the waiting for the Lord. The
 Christian is a man of meekness, and meekness
 is the gentleness of Christ. The Christian is a
 man of righteousness, and righteousness is the
 fruit of the Spirit. The Christian is a man of
 gallantry, and gallantry is the armor of God.

*The Thanksgiving and Prayer
afterward.*

I Humbly offer unto thee, O Lord, together with the whole company of Heaven, the sacrifice of praise and thanksgiving; which is eternally due to thy most bounteous Goodness. The whole world was made by thee out of nothing. The Heavens, the Earth, the Seas, and all that are therein, confess themselves the work of thy infinite Wisdom and Power. Out of the dust thou hast framed our comely Bodies: and inspired into them immortal Spirits: on which thou hast engraven thy own Image. Thou didst put thine own Majesty upon us, that all thy Creatures here should be obedient to us, and we be obedient only to thee, the great Lord and Governour of all. O how great was the honour which thou conferredst upon us! And how much more wonderful the Grace thou hast given us in Christ Jesus, after our disloyalty and shameful disobedience to thee? Thou hast sent him to redeem us from Hell and Death by his precious Blood: And given thy

thy Holy Spirit to sanctifie our hearts, and assist us in our duty; thy Gospel to be our Rule; thy Son to be our Example; thy Ministers to be our Remembrancers; thy Sacraments to be the Signs and Seals of thy Blessing. I have now tasted of thy great and abundant love. Thou hast feasted me at thy Table; and satisfied me with thy good will towards me: and filled me with joy and gladness in thy favour, more than if all the riches on Earth had been increased. What shall I render unto thee, and do for thee; who hast done all this for me, who am less than the least of all thy mercies? My heart burns within me, till I have offered up my self again unto thee; and resolved to spend my days in praising, loving and serving thee, to the best of my power, O that this holy sense of thee, may never quite vanish out of my mind: But I may be always inclined to think of thee, to declare thy loving kindness, to approve my self to thee, by studying and doing thy Will with chearfulness of heart. I have now knit my self to thee, by new bonds and engagements, which I desire may be never loosed. O that my vows and promises may stand as fast as thine everlasting

ing Covenant. That nothing may make me break my Faith, which I have now in my Baptism given to thee: but I may always, as I stand bound, most heartily

continue to believe in thee, to fear thee, to love thee with all my heart, with all my Soul, and with all my strength; to worship thee, and give thee thanks; to put my whole trust in thee, to call upon thee, and to ho-

nour thy holy Name and Word, and to serve thee truly all the days of my life. And assist me by thy Heaven Grace to do my duty also faithfully towards my Neighbour: so love him as my self, and to do to all men as I would they should do unto me: to love, honour, and succour my Father and Mother: to honour and obey the King and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my

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my tongue from evil speaking, lying and flandering. To keep my body in temperance, sobriety, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

I desire also the good of all Mankind; that they may partake of the knowledge of the Lord, and enjoy the fruits of his Death and Resurrection: especially that all Christian People may walk worthy of the Lord, who hath called them to his Heavenly Kingdom. And particularly all Kings, Princes and Governours may be as careful to observe his Laws, as they are desirous others should observe theirs. That they may remember the honour thou hast done them in exalting them so high; to the end they may imitate thee, in doing good to all below them. Purge out of thy Church every thing that dishonours the Religion of our Lord, and endangers Souls. Unite all the Members of it in the profession of the true Faith, and in sincere Charity: that the poor may be relieved, the sick comforted, the fatherless and wi-

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dows visited in their affliction, sinners reclaimed, the obstinate softened, and all that are in unbelief brought into the Flock of Jesus Christ.

And grant unto us all that have Communicated together this day, that peace which passeth all understanding; humility, meekness, obedience, fortitude, contentedness, patience, longing desires after Heaven, and willingness to die; that we may rest in a holy Hope, and have a blessed Resurrection with the just.

Amen.

D. cem.

December.

**The Meditation some day before the
Sacrament.**

NEED I be told after a whole years service, at least, of my blessed Master Jesus, what that duty is I am now going to perform unto him? Am I not preparing my self, according to his command, to make a solemn commemoration before God, Angels and Men, of his unheard of love in dying for us? To make a profession of my sincere love and affection to him? To engage to him my fidelity? To renew the Covenant that is between us? To open my heart to him, and to confirm to him the most absolute possession of my Soul and Body? To wait on him for his continued Grace; and that I may feel the power of his Death and Resurrection? To shew him my willingness even to take up his Cross: and to be his Disciple and follower to the very death? To testify the love I bear unto, and the Communion I desire to hold with all the Christians that are throughout the world? To exalt the Name of the Lord, and to speak his praises: who would give his Son for us, and who hath condescended to a treaty of peace with us, and upon such easie terms to become friends with us, yea, reward us, and do great things for us? O how sweet is the remembrance of these blessings! How happy am I that he

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will not let me forget them! But with a continued kindness invites me again to this delightful employment. I will go and give him thanks for all his benefits, and for this among the rest; that he hath made me so often partaker of his blessed Body and Blood, and now gives me a new opportunity to celebrate in this manner the memory of his love. And O that my heart were lifted higher than ever, after so long acquaintance with him, in admiration of his Grace, in faith, in love, in joy, in praise and thanksgiving, in strong and vehement desires, and in cordial resolutions to be his devout and faithful Disciple. O that the hearts of all Men else, who shall approach his Table, may be disposed to the like zeal and fervent affection to his service: and so many souls as there are then present, so many living Sacrifices there may be to God; so many wills resigned into his hands with ardent love. That so those holy Spirits, which the Apostle tells us, were present in their Christian Assemblies, may be invited to come into ours. And beholding nothing but what is reverend, serious, pure, and full of true devotion, they may be excited to rejoice and praise God together with us, for our sincere affection to his Religion. And they may make report among their Heavenly company above, that Christian piety is still remaining in the world; and that we have made a great increase and growth in it this year, by our frequent remembrance of the Lord Jesus: which may stir them up all to bless the great and glorious Name of our God, which is exalted above all blessing and praise.

*The Lord hath prepared his Throne in
Psal. 103. the Heavens, and his Kingdom ruleth
over*

even all. Bless the Lord ye Angels of his: Bless him
all his Hosts. Bless him all ye works of his in all
places of his Dominion: Bless the Lord, O my Soul.
Stir up thy self to bless the Name of God our
Saviour; who hath not cast us out of his sight,
when we threw off our obedience to him: but
sent his Son to gather us again to him, to invite us
by precious promises, to endear himself to us by
shedding his heart-blood for us, to open the gate
of Paradise once more, and restore us to immor-
tality; so make us equal with the Angels, and
rank us among the eldest Sons of glory. Let us
go, and, if it be possible, excite a greater love
in our heart toward him, than ever we felt be-
fore. Let us offer up our selves to him with a
stronger flame of devotion: which may always
burn and rise up higher and higher, till it touch
Heaven; and lift us up thither where our Saviour
is in the high and holy place, God blessed for ever.
Amen.

Religionist, which I owe thee as I
O creature, and much more as thy redeemer.
through the blood of Jesus Christ.

the Lord, O my Soul.
Stir up thy self to bless the Name of God our
Saviour; who hath not cast us out of his sight,

the wrong I have done thee, I confess
myself for my wickedness, and will
behold to the Lord, O my Soul.
Stir up thy self to bless the Name of God our
Saviour; who hath not cast us out of his sight,

The Prayer some day before.

ETternal God: whose omnipotent Word brought me and this whole World of Creatures into being. Out of the fulness of whose Goodness, we are all fed and maintained; and by whose rich and abundant Grace it is, that our souls are not in a desperate and forsaken condition: but may approach with some confidence to thee our Maker, who in thy Son hast revealed thy self unto us, a most merciful Father. I fall down before thee in an humble reverence, to perform that Religious duty which I owe thee as thy Creature, and much more as thy redeemed one, through the purchase thou hast made of us by the Blood of Jesus. I admire, adore and love all that I know of thee; I extol and praise thy Wisdom, thy Bounty, thy Holiness and Truth, which endureth for ever. I acknowledge my self beholden to thee beyond all my words, or conceptions either. I reproach my self for my base ingratitude, and all the wrongs I have done thee. I confess the justice of thy proceedings, shouldst thou

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thou strip me of all those good things, thou hast bestowed on me. I give thee the glory of thy ineffable and never enough to be valued love in thy Son Christ. I disclaim all opposition to thy will, as base, unjust and unaccountable. I vow to thee my intire service and obedience: and approve all thy Commandments as righteous, wise and good. I lay new bonds upon my self, to keep and observe them with my whole heart; and rejoyce in thy precious Promises, accounting them better than thousands of gold and silver. My hope, my satisfaction, my comfort is in thy word: which encourages me to wait on thee for the Grace of thy holy Spirit; blessing thee for that portion of it, which I have already received. I thank thee for all thy other Goodness to me, and trust thee for the continuance of it, as far as thou seest profitable in thy wise Providence; to which I heartily refer my self. I hope thou wilt accept of these poor but sincere acknowledgments, and not condemn me out of my own confessions: but pardon my errors and miscarriages, confirm my holy purposes, pity my infirmities, and strengthen my pious endeavours. That I may perfectly mortifie all sinful

lusts and desires, faithfully discharge my duty in my several relations, thankfully and soberly use all thy mercies, patiently bear the heaviest afflictions, and improve my soul in Wisdom and Goodness, by all the helps thou affordest me: by thy holy Gospel, by the good counsels of others, the inspirations of the holy Gospel, thy many remarkable providences about me, and whatsoever courses thou takest with me, to bring me safe through this world, into an happy eternity. And now that I am about to address my self to the Table of the Lord, O that I might have such a sweet remembrance of his love, as may revive my spirit, encourage my hope, excite me to all my duty, and put an humble confidence in me, to look up unto thee again for thy pardon; and for the grace of thy holy Spirit, to enable me to please thee better ever hereafter. Thou who knowest all things, seest that my soul waits for thee, O God, and longs to be more like thee; and is ready to offer up its understanding, will, and all its affections unto thee: That I may remain stedfast and unmoveable in justice and charity; meekness and humility; temperance and purity; contentedness and patience, devotion

votion and piety; with all other fruits of thy good Spirit. Suffer nothing to appear in my soul before thee, but reverend thoughts of thee, most zealous love to thee, passionate desires that Christ Jesus may live in me, and appear in all the actions of an innocent, harmless and useful life. That so the day when I approach unto thee, may be a day of good tidings of great joy; a day of peace and reconciliation, of feasting and refreshment, of comfort and encouragement, to walk before thee with a perfect heart as long as I live. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, 8, 9, 19. whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, help me always to think of these things. And the God of peace be with me; and supply all my need according to his riches in glory, by Christ Jesus. In whose Name and words, I still recommend myself to thy Grace, saying,*

Our Father, &c.

Thy

The Meditation afterward at home.

Pfal. 119. 57. **T**hou art my portion, O Lord;
 I have said that I would keep
 thy word. Why should I repent me of my choice;
 or start from my resolution? Thy Counsels and
 Commands are the surest guide: thy power the
 strongest defence: thy good providence the ful-
 lest store-house: thy eternal justice and holiness
 the best security: thy promises the richest mea-
 sure: and good hopes in thee our highest happi-
 ness. It is enough; enough, O Lord, to be be-
 loved of thee, the all sufficient good; who com-
 prehendest all things in thy mind, and canst do all
 things by thy power, and delightest in raising such
 monuments of thy Wisdom and goodness, as thy
 Almighty love may dispense endless blessings un-
 to. I am well satisfied now that

Pfal. 142. 5. I can say, Thou art my refuge, and
 my portion in the land of the living.
 The Lord is my portion; whom shall I envy?
 The Lord is my portion; for what shall I be dis-
 contented? The Lord is my portion; of whom

Pfal. 42. 11. shall I be afraid? Why art thou cast
 down, O my soul, why art thou dis-
 quieted within me? How can his friends fail to
 partake of his bounty, who treats even his enemies
 with so much kindness? My soul,

62. 5. wait thou only upon God; for my ex-
 piation is from him. Trust in the
37. 3, 4, 34. Lord and do good; and verily thou
 shalt be fed. Delight thy self also in
 the Lord; and he shall give thee the desires of thy
 heart.

heart. Cast thy burden on the Lord,
and he shall sustain thee: he shall ne-
ver suffer the righteous to be moved.
Wait on the Lord and keep his way.
For the eyes of the Lord are upon them
that love him: He is their mighty
protector and strong stay, a defence from the heat,
and a cover from the Sun at noon; a preservation from
slumbling, and a help from falling. He raiseth up the
soul, and lighteneth the eyes: He giveth life, and
health, and blessing. All Sacrifice is
too little for a sweet savour to him;
and all the fat is not sufficient for
his burnt offering: but he that fear-
eth the Lord is great at all times.
The spirit of those that fear the Lord
shall live; for their hope is in him
that saveth them. My heart shall re-
joice in him; because I have trusted
in his holy Name. Let thy mercy, O
Lord, be upon me; according as I hope
in thee.
And I hope that I shall never forget thy word
which I have said that I would keep: the reve-
lation of thy Wisdom. The Declaration of thy
Will, and the description of thy
most holy and happy life. My
God, I have taken thy precepts as
my heritage for ever: for they are the
rejoicing of my heart. I have inclined my heart to
perform thy statutes alway, even unto the end. This
day I have added one Vow more of consecration
to thee: I have made over my self indrely to thee,
to be thy portion. Whom shall I love, whom
shall I serve; to whom shall I resign my will and
ways: but only to thee the Father of lights, and
the

the Father of mercies: who hast not thought thy Son too much to give to me. Never will I forget this happy day, which hath brought me a taste of the joy, and peace, and serenity, which spring from the very beginning of a God-like nature. I will alway be devoted to him. Let his will be done on Earth, as it is in Heaven: for it is the will of my heavenly Father. Let these words remain upon record against me, if I endeavour not to make him my pattern: and not only in that place, where I have now been, but in all my behaviour in this world (that great Temple of his) demean my self holily and purely; with that humility, reverence, meekness and submission, which becomes his presence. What have I here to do, but to shew forth the glorious perfections of Righteousness, Mercy and Truth, which I behold in him? and to declare the esteem I have of him, and my satisfaction in my portion; by modesty, contentedness, thankfulness, faith, patience, hope, joyful resignation of all my concerns, with an equal mind, to his wise disposal? This is my will, this is my resolution. And I will declare from year to year, that this I take to be my happiness.

And here it may be very fit to resolve often all this Month, to reflect upon our Saviour's CONTEMPT OF THE WORLD, when he had chosen to come and do the will of God. Riches, honour, glory and pleasure, were nothing in his account; in compare with the satisfaction of doing the pleasure of God, though it were by sufferings. He did not regard the esteem of men, nor what they said of him. Though he died an ignominious and disgraceful death, as well as lived a

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poor and despicable life; he was not ashamed nor dejected: but rather gloried in both. Because his business was not to please himself: but as it is written, the *Rom. 15. 3.* reproaches of them that reproached thee, fall on me. Let the same mind be in us, that was in him. Let every *Ibid. v. 2.* one of us please his neighbour for his good, to his edification. But overlook the censures and vain opinion of this world, with all the honours and preferments of it: so we may but approve our selves to God, and his will be fulfilled by us. For it is *2 Tim. 2. 22.* a faithful saying; If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.

The

*The Thanksgiving and Prayer
afterward.*

O Most high and holy Lord of Heaven and Earth; the Author of every good and perfect Gift. Who art for ever to be humbly acknowledged, worshipped, loved and obeyed, by me, and by all that know thee. I have often made thee my acknowledgments, for my being, and all the comforts of it; for the hopes I have both in this life and hereafter: And now I come to renew them, that I may be more firmly united to thee in hearty love and entire affection. I cast down my self before thee, being even oppressed with the great load of thy mercies and benefits; which will not suffer me to dispose of my heart other ways than to thy obedience. As I owe my very being to thee; so all those good things which have made it not to be a burden and uneasie to me. I have enjoyed a long measure of health, and cannot tell that ever I wanted my daily bread, [Yea, plentiful provision both
for

for my necessity and my pleasure.] The days of pain and sorrow, which I have endured, have been but few, in compare with the many years of ease and joy which thou hast vouchsafed me. I find now all my senses entire and perfect, and I have a great many Friends and kind Neighbours: and also a great deal of time to think of all this, and to prepare my self for thy eternal favour. How much am I indebted to thee, for the continued use of my understanding; reason and memory; that I can take notice of all thy Goodness; whereby my heart may be excited to love thee, which is the greatest happiness and pleasure of all *. This, this, O Lord, is the greatest of thy mercies, that thou hast given me the knowledge of thy love in Jesus Christ; which cannot but constrain me to the greatest love of thee. And that thy

* You may acknowledge what you may owe him also for good education, civil breeding, and that he hath perhaps inclined your heart early to be religious, whereby your Conscience hath been kept from many wounds, and both Soul and Body from much dishonour, &c.

holy Spirit hath shone so often into my mind, and breathed so often on my will and affections; that thou hast pardoned so many faults and waited so long for my amendment, and so earnestly importuned my return, and afforded me so many helps, and such a long time to perfect my repentance. Thou hast added also now new pledges of thy love, and earnest of that immortal life; wherein I may compleat my praises and thanksgivings to thee in the company of the blessed. *O how precious are thy thoughts towards me, how great is the sum of them! If I would go about to number them, they are more than the sand.* I cannot count the least part of them; nor ever see any end of thy Goodness: for even whilst I am thinking of it, I receive new favours from thee. Every moment is big with abundance of thy mercies, both to my Soul and my Body; for this life and that which is to come. But I know enough to make me admire and love thy Goodness; and to make me ashamed of my forgetfulness and ingratitude: enough to oblige me eternally to thee: enough to make me fully contented, and to rejoice in thee, as my portion. Be-
hold,

hold, O Lord, I here again sincerely devote my self to observe thy Commands: and keep thy holy Word. I have chosen it, as the rule and the comfort of my life: and I will ever cleave unto thy Testimonies with my whole heart. I would not abuse thy mercies; nor grow careless, wanton and secure under the abundance of thy Goodness: but look upon them as engagements, and mighty arguments to love, acknowledge and obey thee for ever. Blessed be thy Goodness, that I have such thoughts, and am so inclined. Accept of my good desires, purposes and vows, which I have made: and accompany me alway by thy gracious assistance, that I may accomplish what I have begun, and perfect holiness in thy fear. To thee I recommend all mankind; especially thy Church and chosen People: all the Rulers and Governours of them; that they may remember thou art higher than the highest, the King of Kings, and Lord of Lords; who wilt judge all men without respect of persons. Give pure zeal and knowledge to thy Ministers; the grace of contentedness to the poor of the flock; and of an open heart to the rich: wisdom
and

and discretion to those that are in their younger years; and an holy hope to comfort the aged. And endoe them all with an humble meekness, that 1 Pet. 2. 1, *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakinges, as new born Babes they may desire the sincere milk of the Word, that they may grow thereby: and offer up continually spiritual Sacrifices, acceptable to thee by Christ Jesus. Amen.*

On

On the Feast of the Nativity,

O R

Christmas-Day.

The Meditation before at home.

WHAT amazing News is this! what an astonishing piece of love! That the King of Kings who needed nothing, and is able by his Omnipotent word to command more Creatures into being (if he wanted any Subjects) than we can think of while we live, should send a kind Embassy of peace, to us vile worms, sinful dust and ashes. To us who were unworthy of a gracious look from him, should we have besought his favour; to us that had highly affronted his Sovereign Authority and Sacred Laws, he hath dispatched a glorious Message, as if we were the greatest persons, and so many little gods. And had it not been too great an honour for us to think of, if he had sent one of his meanest Servants in the Heavenly Court to visit us? Or if he had bidden an illustrious Seraphim, to come and comfort, and cheer us by his bright appearance, or one of the Cherubims to fly all over the Earth, and make proclamation in their ears, that the King of Hea-

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ven would be reconciled to his rebellious Subjects. Would it not have filled the whole world with wonder, and made all mankind stand at a gaze, to see themselves so highly favoured? O what a grace then was it, that God should send his Son, his only begotten Son, the Prince and Sovereign Lord of all, that Heavenly Host, upon this business of reconciliation? See, my Soul, that which astonishes not men only, but Angels themselves, who proclaimed the birth of this Prince of Life, with the loudest shouts

Luke 2. 14. of joy, saying, *Glory be to God on high, and on earth peace, good will towards*

men. Towards men do they say? Lord what are they, that thou shouldst put this honour on them! What are the greatest and noblest men on Earth? What is their excellency and worth, that such addresses should be made unto them? O join thy self, my Soul, as well as thou art able, with those bright Morning-stars that sang for joy, when the foundation of the new world was laid, and say, *Glor*
ry be to the eternal Majesty of Heaven and Earth,
who possesses all things, and can suffer nothing;
that he would deign to send to us his poor Subjects.

Glory be to his Almighty love, who
John 3. 16, *so loved the world that he gave his only*
17. *begotten Son, that whosoever believeth*
in him, should not perish but have ever-
lasting life. For God sent not his Son into the world
to condemn the world; but that the world through
him might be saved. O blessed Jesus, how ardent,
how powerful was that love, which brought thee
down from the Heavenly company

above, to us here on Earth; yea, to
Ephes. 4. 9. *the lower-most parts of the Earth? To*
Psal. 139. *be clothed with our rags, to dwell*
15. *in*

In our mortal flesh, in the likeness of sinful flesh? Mightest thou not at least have been apprehended like the best of men, and been found in the habit and fashion of the noblest of us: but thou wouldst also condescend to the form of a servant? that the most despicable of all mankind might never suspect they should be despised by the King of Glory? O what an humble love was this, to us most wretched sinners? What heart can conceive the infinite force of it? How infinitely is it above all words? We do but declare, that we know little of it, if we are able to talk much about it. It is fit for our wonder and silent admiration: for adoring thoughts, and devout ecstasies of love. Only I will go, and declare, in the assemblies of his people, these wonderful works of the Lord; and publish his goodness, with the voice of thanksgiving and praise.

Lord, what new wonder is that, which there I behold! This glorious Person, murdered by his Subjects. The new born Prince of the World, the Heir of all things, caught, and cast out, and slain by those to whom *Matth. 21.* he was sent to demand their obedience. 39. O the miraculous wisdom of this love! That he should be born and come among us to die for us! and take our flesh that he might offer it on the Cross, and make peace and reconciliation by being slain, and shedding his Blood! Go, my Soul, and shew forth his death to Angels and Men. For this is the upshot of his love, that *while we were yet sinners, Christ would die for us.* By this he hath made an atonement for us; by this he hath obtained an *Eternal Redemption*; with this offering God is well

well satisfied; and by this he hath entered our Nature on the right hand of God, that he may always appear in his presence for us. With what love, and joy, and zeal should we commemorate this never to be forgotten love? With what hearty affection should we offer our selves to him! How glad should we be of this new opportunity to vow to him our obedience! With what tender love should we embrace all our Brethren, who are flesh of our flesh, and bone of our bone, as he is! And how comfortably may we hope that God will be gracious to us, who hath not only sent his Son to make his abode among us, but also to lay down his life for us! Let us go and bless his Name, that to us a Son is born, to us a Child is given, even Christ the Lord: that he hath raised up a mighty Salvation for us; and hath redeemed us out of the hands of all our enemies, that we might serve him without fear all the days of our life. And let us receive these earnest and pledges of his good will, as hopeful assurances; that he will never end his love till he hath conveyed us thither, where Jesus is. But how shall we come there, unless it be in those steps whereby he ascended from earth to Heaven? Go therefore and offer to him an heart of flesh, to be moulded and framed into what figure he pleases. Desire him to form his own Image in thee; to subdue thee perfectly to his will, that it may be thy meat and drink to do it, and to finish the work he hath for thee in the world. Think thou hearest him say, as *Ahimelech* to the men of *Shechem*, to move them to elect him for their King. *Remember that I am your bone and your flesh.* Behold, my Body which I took for your sake. See here, how dear you were to me: and

and how nearly related I stand, to every Soul of you. Will you not suffer me to rule over you? Such a Lord as is so much concerned for you? Will you not be governed by me, that am your Brother, as well as your Lord? And then, methinks, we should all answer with one accord; Other Lords have reigned over us: but now, none but thou, O Christ; none but thou, O Christ, Rule and reign over us for ever; for we are thy Servants.

The Prayer before

O Eternal God, the Sovereign Lord of all Creatures, both in Heaven and Earth; who art before all things, and on whom they all depend. To whom we owe all honour and homage, all love and dutiful affection, all praise and thanks, service and obedience, throughout our whole life. I acknowledge, O Lord, that I am never more unjust, than when I do not render all this most freely and cheerfully unto thee. I cannot deny the debt wherein I stand engaged; though I have too often denied to pay it. For thou hast raised me out of the dust; and preserved me from returning thither again. Thou hast richly loaden me with thy benefits; endued me with principles of Wisdom, Righteousness and Goodness; made a world of good things to wait upon me and minister to me; and expectest only reasonable service, and an easie obedience from me: which thou hast sent thy Son to demand, and to entreat, and to give me an example of. This is the surpassing height of thy love, that thou wast

wast pleased not to despise and reject us, when we had despised all thy former favours: but even to assume our Nature into an inconceivable nearness to thy own; and send thy Son Jesus to seek and save us, when we were lost. I adore thine infinite condescension, O blessed Jesus, who art not ashamed to *Heb. 2.* call us Brethren. And for as *11, 14.* much as we are partakers of flesh and blood, hast also thy self likewise taken part of the same: that through death thou mightest destroy him that had the power of death; that is, the devil. Blessed be thy Goodness, that in all things thou wast made like unto us; that *vers. 17.* thou mightest be a merciful and faithful high Priest, to make reconciliation for our sins. Let all the Angels in Heaven still praise him: for as high as the Heaven is above the Earth, so great is his mercy above our thoughts. We were not worthy, that thou shouldst so much as look upon us, or speak unto us; and then in thine unbounded love, thou wast pleased to dwell in our nature, and to send thy Son in the likeness of *Rom. 8. 3.* sinful flesh, that by a Sacrifice for sin, he might condemn sin in the flesh. I see, O

Lord, in that Sacrifice, how hateful sin was to thee, when thou wast so full of love to us: and am going to thy Table to renounce utterly every evil way, and devote my self to an holy and God-like life: to acknowledge thy wise Goodness, who wouldst dwell in our flesh to sanctifie and cleanse it; and give thy Son Jesus to die for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works. Accompany me, O God, by that mighty Spirit, through which he was conceived, and offered himself without spot unto thee: that I may have a lively conception of him and his holy Gospel in my mind, and be made conformable to him in every thing, and offered up intirely soul and body, to be ordered and disposed of as pleaseth him. It is but just and reasonable that his will, not mine, should be done. And it is no less my happiness than my duty to be governed by him; who is the Wisdom of thee our God. I deliver up therefore my understanding, my will, my affections and passions, to be guided, directed and ruled by his supreme and immutable Counsels. Work in me a stedfast admiration and
love

love of his Purity, Lowliness, Meekness, Patience, Contentedness and Charity: that nothing may be so desirable to me, as to have Christ Jesus, in all his Divine Vertues, formed in me. Hold, O Lord, this Image of him always before mine eyes: that my life may be nothing else but a constant imitation of him, and both body and soul become the Temple of the Holy Ghost; wherein thou mayst be truly honoured, heartily loved, highly praised and exalted, and purely worshipped and served. O that my mind may be ever employed in pious or honest thoughts; that my will may chuse the better part, which can never be taken away from me; that I may set my affections on heavenly things, and not on things upon the earth; that I may use the world, as one that seeks a better Country; being chearful and yet composed; diligent in my calling, and yet working out my salvation; doing good to my self with all the comforts of this life, and likewise unto others. Give me the grace, good Lord, never to be weary of well-doing; to be just in all my dealings; faithful in my promises; mindful of my vows; upright in the discharge of my trust; inoffensive in

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in word and deed, and an useful and peaceful Member of Church and State. Dispose me to be good in all my relations; obedient to those who are over me; kind to all my equals; compassionate and pitiful to those that are in misery; meek and lowly towards all men. O that riches may never make me forget my self, nor poverty tempt me to forget thee; that health may not make me confident and secure, nor sickness make me dejected and discontented. But I may be patient and constant in all adversities; Religious and thankful in prosperity: and go through fulness and emptiness, honour and disgrace, good report and bad, with the same evenness of mind; till I come to receive praise and commendation as a good Servant of Jesus Christ, at the great day of his appearing. In whose most powerful Name I continue to make my suits unto thee; saying as he hath taught me,

Our Father, &c.

The

The Meditation afterward at home.

IS not our heavenly Father very desirous, that we should love him? Would he else have appeared among us? Would he have manifested himself to us? Yea, manifested himself in our flesh? And more than that, purchased us to himself by his own Blood? O how dear hath he paid for our love? Love him, love him exceedingly, that he may not lose the great price, wherewith we are bought. But what love do we bear him, if we be not like him? What are we the better that a Saviour is born to us, if he be not formed in us, and dwell not in our heart by faith? Was not this the end of his taking our Nature, that he might purifie it; and make us reverence our selves more, than to defile that which is so near akin to the Son of God? O most wise Goodness, which by becoming like to us, designed to make us like thy self. I see the humility of the blessed Jesus, who was born of a poor Virgin. I see his sweetness, in accommodating himself to the vilest of us, and taking on him the form of a Servant. I see how little he valued the riches, and the dignities, and the pleasures of this world. How contented he was in a mean condition; how obedient to his Parents; how courteous to the meanest Clients, who came to receive, not to give. I see how liberal he was of his favours, how unwearied in doing good, how patient in suffering any evil; how he loved righteousness and hated, iniquity; how dear the honest heart was to him and how odious hypocrisie. I see how meek he

was when he was affronted; how loth his enemies should perish; how little concerned either in the calumnies; or applauses of the world; how absolutely resigned to the will of God; and how desirous to do him honour. O how often did he thank his heavenly Father? How many hours did he spend in prayer and private converse with him? How joyfully did he suffer great pains to do great good? And at last laid down his life, full of hope in God to see a glorious resurrection? These are the beauties of Jesus, which I admire. This is the Image of him, which I have vowed to carry always in my heart. This is the glory of humane nature: the honour and dignity to which I would be preferred. I desire to be great in nothing but his humility: to be rich only in contentedness, patience, and good works: to be glorified in meekness, and sweet condescension: to have the pleasure only of pleasing God, and my Brethren to their edification: to rejoyce that Gods will is done, though mine be crossed.

And it is no small joy to see the beginning of this beauteous Image drawn upon my heart. He that did not despise the Virgins womb, will not despise the humble obligation I have made of my self to him; nor that little likeness he sees in me of himself. Dost thou not see, my soul, what great things come from mean beginnings? How a poor Babe that lay in a Manger, came to be the King of glory? Hope in God then, that thou shalt grow to a greater stature; and more exactly resemble thy dearest Saviour. He hath given thee assurance that he will not over-look thee, now that he sits on the Throne of his glory. It is a Throne of grace too, unto which thou mayest address

address thy self, and find grace to help in time of need. Do but let him see how much thou honourest him; how precious his memory is unto thee; how thou art in love with his purity; and he that was manifested in our flesh will manifest himself in thee. He will adorn thee with all his Graces; and make thee shine as a light in the World; in humble charity, meekness of wisdom, in chearful patience, and devout obedience. Blessed be God for this hope. I have no cause to envy the greatest persons: No, not her that carried him in her womb, and then in her arms; if there had been nothing more. For though we are apt to say as the woman among the multitude did, *Blessed is the womb that bare thee, and the paps* **Luke 11. 27, 28.**

that thou hast suckt; yet Jesus saith, yea, rather blessed are they that hear the word of God and keep it. They that hear or believe his word, conceive him in their heart: and they that do it, bring him forth in their life. Blessed be Jesus for the least share I have in this blessedness. I will spend this holy day, in praising him for the hope I have to partake of more of it. What can there be more delightful to those, who know what it is to believe in him and obey him? And in what shall we spend the rest of this time wherein we commemorate his coming into the world? Shall we be so uncivil to our Lord, as to go more willingly to feast with our Neighbours, than to feast again with him? Shall we go to their houses with more chear, than unto his? I will never so dishonour him. God forbid that I should feast my body more than my soul. I will rather imitate the ancient Christians, who could find in their heart to meet every day before the morning

light, to sing Hymns to our Saviour. I will, at least, be able to say with David; (O that all others may bear me company in it.) I burnt *Psal. 42. 4.* *gave with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept Holy-day.*

*The Thanksgiving and Prayer
afterwards.*

O Eternal Majesty of Heaven and Earth, the Father of Mercies; by whom all things were made out of nothing, whose Almighty hand supports them from falling back into nothing again, and whose good Providence keeps them from being miserable. Thy Wisdom is past finding out; thy Power is irresistible; thy Love and Goodness is unmeasurable, and thy tender mercies over all thy Works. O how great are thy tender mercies to us, O Lord! How large a portion hast thou given us in thy love! Thou hast not dealt so with any Creature, as thou hast done with Man: on whom thou didst instamp thine own image, and cloathed him with immortality, and made him Lord over the works of thy hands. And, so great is thy Goodness, that when he had lost himself by departing from his obedience to thee, thou wouldest not so lose thy sinful Creature: but chose rather to do wonders, that he might not perish. Thou

Thou hast sent thy Son to seek after him and restore him to thy self. Thou hast not abhorred our Nature; but loved us so much as to manifest thy self in our flesh, and honour us with the glorious title of thy Sons, the Brethren of the Son of thy love Christ Jesus. I have remembered with all thankfulness this day, his humble and loving descent from Heaven, that he might be born and dwell among us: to comfort us in this sinful and troublesom world with his Divine presence; to assure us of thy good will to us, and invite us friendly to return to thee; to instruct and encourage us in our duty; to put us in hope of endless felicity; and at last to die and give himself a Ransom for us; that he might be touched with a sense of our infirmities, being in all points tempted like as we are, without sin. I again adore, O Lord, thy most glorious Majesty. I reverence thy Power and Greatness. I wonder at thy Wisdom; and am astonished at thy Goodness. I have neither words nor thoughts befitting the inestimable benefits thou hast bestowed on us. O that the holy Spirit which was in our Saviour, would inspire my heart with

with devout affections towards thee, O
 God of all Grace: that I may love thee
 more than I can express, more than now
 my heart can think; and I may joy
 cheerfully with all the Heavenly Host
 above, that are still giving honour,
 blessing, glory, power and dominion to
 thee, for ever and ever. *For*
unto us a Child is born; unto Isa. 9. 6,
us a Son is given: the mighty 7.
God, the Prince of peace; of
the increase of his government
and peace there shall be no end. Col. 2. 9,
In him dwells all the fulness of 10.
the Godhead bodily: And we
are members of his body, of Ephes. 3.
his flesh and of his bones. In 30.
Him we are compleat, which is
the head of all Principality and
Power; and hath redeemed us Revel. 5.
by his blood, and made us 9.
Kings and Priests unto GOD,
to offer unto him spiritual Sa- 1 Pet. 2.
crifices; and we shall reign 5.
with Him for ever. Amen. I confess,
 O Lord, that I am less than the least of
 all thy mercies: And though I have
 been ungrateful even for the greatest,
 yet thou continuest the course of thy
 Good-

Goodness; and hast now newly admitted me to the Communion of Christ's precious Body and Blood. Thou pitiest also my weak and childish thoughts, my heavy and dull affections, and all the wandrings of my foolish imagination; and dost not estrange thy self from me, though I am so little moved by thy miraculous love. O thou who hast done such great things for me, bear still mercifully with me; exercise more of thy patience, and show thy self exceeding great in forbearance and long-suffering towards me. Thou who hast given thy Son unto me, vouchsafe to send thy Holy Spirit to over-shadow my Soul, and form Christ Jesus within me: That conceiving him in my heart by a lively faith and belief in his Gospel, I may be made partaker of a Divine nature; and express him in his Holiness, Meekness, Humility, Patience, Charity, Contentedness, and Simplicity; in perfect Innocence, in doing good, and intire satisfaction in thy fatherly love. O that the new life to which I am
1 Pet. 1. 23. *born by the incorruptible seed of thy Word, which liveth and abideth for ever, and for the nourishment*

ment of which thou hast provided this holy Feast, of which I have now partaken; may increase unto a perfect age, to the measure of the stature of the fullness of Christ: that so at last I may be begotten again from the dead, and be a Child of the Resurrection, to live for ever with the Lord. And for that end dispose my heart, as a new born Babe, to desire the sincere milk of thy Word, that I may grow thereby. That since thou hast caused thy Holy Scriptures to be written for our learning, I may in such wise hear them, read, mark, learn, and inwardly digest them; that I may obey from the *Rom. 6. 17.* heart that form of Doctrine, whereunto I have been delivered: and by patience and comfort of thy Word, embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Vouchsafe, good Lord, so to direct and govern me, that I may never profane this Body, which thou hast so sanctified, honoured and exalted, by intemperance or any impurity: nor this Soul which is so dear to thee, by pride or envy, hatred or malice, wrath or revenge, covetousness

ness or discontent. But I may repose a perfect trust and confidence in thee for what I want, seeing thou hast not withheld thy Son, thine only Son, from us; and be thankful for what I enjoy; and live in the love of thee, my God, and of all my Brethren; and possess my body in sanctification and in honour; that I may humbly wait for thy mercy in Christ Jesus to eternal life. Help me this very day to begin to use all bodily good things with holy fear; with thanksgiving; with pity to the poor and needy; with a sense of spiritual delights and hungerings after Righteousness; and with most earnest longings after that Feast of joy and gladness which we hope to keep with thee in the Heavens.

O that all the World may hear the glad tidings of a Saviour; that there may be great joy among all People. Let all the People praise thee, O God, let all the People praise thee. Let them lift up their hands unto thee in his Name, and bow their knees unto him: and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father. And O that all they who do confess him, may

may have their conversation as becomes the Gospel, and be continually offering up the Sacrifices of praise and thanksgiving, and be communicating and doing good. *Kings of the Earth*

and all People; Princes, and Psa. 148. 11,
all Judges of the Earth. Both 12, 13.

young men and maidens, old men and children. Let them praise the Name of the Lord. That

God in all things may be glorified through Christ Jesus; 1 Pet. 4. 11:
to whom be praise and dominion for ever and ever. Amen.

On

On New-years-Day.

If there be a Communion, may be added this short Meditation.

LE T us consider, my Soul, before we go to the Holy Table, for what ends we go thither; and with what hearts we ought to go. Is it not to admire the greatness of God's love in giving his Son to us; and the greatness of Christ's love in giving himself for us? Is it not to render our highest thanks and praise to the Father and the Son; for this ineffimable love, in giving his blood a ransom for us; and then to offer up our selves wholly to his love? Is it not to renew our Baptismal Covenant, wherein we promised to forsake all his enemies, and to lead a mortified life in all obedience to his will? To represent to God what his Son hath done for us, and humbly to hope in him, for all the benefits of his passion? To receive increase of power to overcome the world, and further testimonies of his love, and stronger desires after the consummation of it in Heavenly bliss? To unite our hearts in Brotherly affection to all the faithful servants of Jesus; and to rejoyce in the holy Communion of Christ and his Saints! O blessed Jesus, who can have hearts disposed to do all this without thee? I come to thee therefore, that thou wilt represent thy self most lively to me. If I could have seen thee hanging on the Cross; or if thou

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thou wouldst appear to me as thou didst to *Saul* ; if the Heavens were opened , and I could behold thee, as did *S. Stephen* ; what strange passions, what holy affections would it raise up in my heart! Open thine eyes, my Soul, heartily and strongly believe ; and thy joy shall be full. He will be in the midst of us, when we are assembled together in his Name ; according as he promised. He presents himself before us in these Signs of his Body and Blood. Behold , how the Word was made flesh : how he was *Circumcised* , and fulfilled the Law under which he was born ; that he might be a pure and unspotted Offering to God. See how he was *whipped and scourged* for thy sake. See how he *suffered upon the Cross* ; how his Body was broken ; and his Heart blood poured out to reconcile us unto God. And then thou canst not but come with a thankful heart ; and with an humble, reverent, and devout affection present thy self unto him ; bitterly bewailing thy offences, cheerfully resigning thy self to his will, and joyfully hoping for his mercy. When he saith by his Minister, *Take, eat, drink this* ; what is the meaning ; but as if he should say, *I am thy Salvation* ? And when thou stretchest out thy hand and dost this ; what is it, but to say, *My Lord and my God* ? And happy are they ; who not only call him Lord ; but do the things that he saith, *Blessed* are they ; that do his commandments ; that they may have *right to the Tree of life* ; and enter into the city of God. Behold, he cometh, and his reward is with him ; and he will give to every man according as his work shall be. And he that overcometh (saith he) shall inherit all things. I will be his God, and he shall be my son, a man. Amen. Even so, come Lord Jesus. And

And this short Prayer.

O Lord of Heaven and Earth; who knowest my down-sit-
tings, and my uprising, and under-standest my thoughts afar off. *Psa. 139.*
Who compassst my path, and my lying down, and art acquainted with all my ways; ever since I was born. *2. 3. & 6.*
There is not a word in my tongue; *I sal. 19.*
but lo, O Lord, thou knowest it altogether. *Job 12.* Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Who can understand the errors of his whole life? And with what trembling ought I to approach thee, though I knew nothing by my self? But alas, my own heart condemns me; and thou art greater than my heart, and knowest all things. I am ashamed to think, that I lived so many years, before I seriously thought of all my duty to thee. And that since I have known thy will and devoted my self to thy service, I have made such small improvement in wisdom and virtue. Many years are passed, and innumerable blessings in them have been received;

received ; but alas ! the
Dan. 5. 23. God in whose hand my breath
 is , and whose are all my
 ways , how little have I glorified ? I have
 reason to blush that now I have brought
 an heart before thee , with so little share
 of that love , which I have so often re-
 membered , and praised and acknowledg-
 ed , with the largest expressions of devo-
 tion to thee . But it is some comfort, O
 Lord , that thy all-searching eye which
 pierces to the bottom of my soul , sees
 a sincere desire there to become better ;
 and a stedfast resolution to endeavour to
 grow in Grace , and in the knowledge of
 our Lord Jesus Christ . It is in my heart
 to renew my Covenant with thee ; to en-
 gage my fidelity once more
Heb. 13. 28. to thee . *Trusting that I*
have a good conscience , in all
things willing to live honestly : I hope thou
 wilt graciously accept , and encourage
 whatsoever thou beholdest of thy self
 in me : and when I go to offer my self a-
 gain most solemnly to thee at thy Altar,
 make me feel thy Divine presence with
 me ; enlightening my mind with a clear
 sense of thee ; raising in me worthy
 thoughts and affections towards my dear
 Saviour ;

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Saviour; engaging my will more firmly to thine; confirming all my pious resolutions; exciting my Faith, love, hope and joy; that this holy Communion may be to the continuance of a holy life in greater care, diligence, zeal and fervency in all well doing. Assist me, I beseech thee, in every part of this duty; that I may remember the sufferings of the Lord Jesus, so as to be crucified with him; and his great love, so as to love him with all my soul, and my neighbour as my self: and the new Covenant he hath made in his Blood, so as to have his Laws written on my heart; and all the precious Promises he hath thereby sealed to us, so as to place my entire contentment and satisfaction in them; till I come to possess that perfect happiness which I wait for, through thy mercies, in Christ Jesus.

Antiph.

Our Father, &c.

A short Meditation after.

WHat hast thou now received from our Lord? Are they not the most sacred pledges of his love? And what doth the Lord require of thee, but only love. But how great a thing is love? Love brought him down hither to us: and love will carry us up to God. Love made him like to Man: and love is able to make thee like to God. O the power of heavenly love! How shall we get it planted in our heart? How? but by love. The frequent meditation of this admirable love of God in his Son Jesus, will not suffer us not to love him with all our heart and soul and strength. Let us resolve then that the remembrance of his love shall lie perpetually in our heart. As we have begun the Year with the thoughts of his love: so let us continue in it. What more welcome thought can there be to thee every morning when thou awakest than this, I am the beloved of the King of Glory? With what canst thou open thy soul more cheerfully? What will brighten it, and chase away the darkness of melancholy, sorrow, sadness, cares and fears, like to this? If thou hast not lost an hour, and wasted this precious time which thou hast spent at the Table of the Lord, thou canst not but feel the mighty force of his infinite love. Let us try, my soul, what it will be able to do in a whole years thoughts upon it. Let the morning light bring Jesus ever along with it to thy mind: and enkindle in thee a new devotion to him. And let us take all occasions to celebrate his memory;
that

that so our holy resolutions may be more quick-
ened and strengthened; and when the flame be-
gins to burn dim, we may blow it up again, and
add more fuel to it. If a friend had left thee a
token of his love, whereby to keep him in mind,
wouldst thou throw it into some blind corner,
and never look upon it? But suppose he was a
dying friend, nay a friend that died for thee, to
give thee from death; could he ever go out of
thy mind, or wouldst thou let the thing he left
to remember him by, be long out of thine eye?
Let us not deal more unkindly with our Saviour.
Did he think when he went to Heaven, that those
whom he hath so obliged, would remember his
love so seldom and so coldly? That they need be
so much entreated to come and have communion
with him? Is it not a grief to him now (if he be
capable of any) to see that he hath so few lovers?
And that they who profess love to him, testify it
so rarely and in so poor a manner? Let us vow,
my soul, again, that we will henceforth shew our
selves his hearty friends, by keeping his holy Com-
mands: and never forget that this is one, *Do this in
remembrance of me.* I will remember thee, O Lord,
and in this manner lift up my hands in thy Name;
till I have finished my days and come to see thee as
thou art, in all thy Majesty and Glory.

R *And* every day brings me
the tokens of thy goodness; and this day
the tokens of all the tokens of thy
goodness.

*And this Thanksgiving and Prayer
may be added afterward.*

O Lord, I thine unworthy Servant,
whom thou art pleased to call thy
Child, most devoutly humble my self
before thee, in new adorations of that
love which I can never fully understand.
The highest of our praises, is most heart-
ily to acknowledge, that thou art ex-
alted above all blessing and praise: And
our most grateful acknowledgments, to
be very sensible of the weakness of our
love, when it is advanced to its greatest
and strongest pitch. Thy love is like to
thy self, and we cannot search it out to
perfection. *It is higher than*
Job 11. 7, the Heavens, what can we do?
&c. It is broader than the Sea,
what can we know? I have
enjoyed many years of mercies; and
thou hast been loading me with a mul-
titude of inestimable benefits both for
Soul and Body, ever since I came into
this world. Every day brings me fresh
tokens of thy Goodness; and this day,
the dearest of all, the tokens of thine
ever.

everlasting love. O how precious are thy thoughts towards us, how great is the sum of them! I hope to give thee eternal praises. O Father of mercies, and God of all comfort; who hast made us after thy own Image; and in the fulness of time sent thy Son born of a woman, made under the Law, to redeem us from the curse; and hast adopted us to be thy Children; promised to make us Heirs with thy only begotten; and for that end to give us a new birth from the Grave, into an immortal Life: Have patience with me, O Lord, till that time, when I shall more fully comprehend, and better acknowledge the greatness of thy love; for which I will endeavour to prepare my self, by an innocent, harmless and unblameable life, as becomes the Gospel of Christ. To him I have now dedicated my self again in all holy obedience. I have professed my self his Servant, that admires him, and loves him, and glories in being his faithful Disciple. O that the good thoughts and pious inclinations, which I have now felt in my heart; may remain and abide there for ever; that as I grow in years,

Ps. 139. 17.

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so I may grow (as my Saviour did) in grace and favour with thee my God, and with all good Men. Endue me with a more solid knowledge of thy will, with a stronger love and affection to it, and with power to do my duty towards thee and towards all Men. That I may behave my self in an humble and godly fear before thee; in all justice, mercy and charity to my Neighbours; and possess my Body and Soul in sobriety, chastity and patience. Make me loving to my inferiours, respectful to my betters, friendly to my equals, kind to all mine enemies; thankful for thy mercies, contented with my own state and condition of life; fearful of my self in prosperity, and confident in thee in adversity: that all temptations may only present me with something to overcome, and give me new occasions of victory over the world, and produce for me at last a greater Crown of glory.

Psal. 71. 5.

6, 8, 9, 71.

21.

26, 27.

28.

For thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mothers

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mothers bowels; my praise shall be continually of thee. Cast me not off in the time of old age, forsake me not when my strength faileth. But let my mouth be filled with thy praise, and with thy honour all the day. Guide me with thy counsel, and afterward receive me to glory, through Christ Jesus: to whom with thy self, in the union of the Holy Ghost, be all honours, thanksgiving, love and obedience rendred, by me and all Angels and Men, both now and eternally. *Amen.*

R 3

Easter.

Earlier Day.

The Meditation before at home.

O Blessed day! which brought glad tidings of great joy, our Saviour's second birthday to a more glorious life! The day of the first-fruits of those that rest! The day that brought life and immortality to light! and gave us assured hope in God, that it shall be to us according to Jesus his Word. Why do we dream thus, my Soul, about these things? Awake, awake, and stir up in thy self the most piercing belief and sense of them. Thy Saviour is risen, and calls unto thee with a mighty voice, saying, *I am that which was dead, and now I am alive; and I have the keys of Hell and of Death.* Need there any more words to persuade thee to go and rejoice in his love, which made him give himself to die for thee? And in the love of God which accepted of his oblation, and rewarded his sufferings with a glorious Resurrection to an endless Life? And in that power, might and majesty wherewith he is crowned? So that at the Name of Jesus all things in Heaven and Earth, and under the Earth do bow and obey? It is too little to say, that I will go and thank him, at this holy Feast, for what he hath done for me, and for what I hope he will still do: I will go and offer my self absolutely to him: I will make a vow of love to him, and cha-

rise to all the world: I will triumph in his praise, and glory in the service of the Prince of life: I will dedicate my self to be an everlasting monument both of his Death and of his Resurrection from the dead. I will so remember his death, as to die my self to sin: And so remember his Resurrection, as to rise again to walk before him in newness of life: And his dying no more, so, that sin shall have no more dominion over
Rom. 6. 12, 14. *we, not reign in my mortal body, that I should obey it in the lusts thereof.* His Humility shall be remembered so, as to kill my pride? and his Charity so, as to kill my covetousness. I will remember his pains so, as to mortifie all inordinate desires of pleasure; and his patience so, as to subdue my anger, passion and peevishness. His love to his Enemies, shall make me forgive others, and do good to those who do evil to me. And his absolute obedience, make me take up my Cross, and be obedient to the very death. Dost thou not begin already to feel the remembrance of his free giving himself for thee, animate thee to a cheerfulness, and forwardness in well doing? Dost not his full trust in God, when he laid down his life, that he should receive it again, raise in thee a strong confidence in his Almighty Word? Is not the power he hath over Hell and Death, of mighty force to encourage thy hopes, and make thee victorious over all thy enemies? How doth thy heart beat within thy breast? What thoughts and passions doth it travel withal? Doth it not begin to send up admiring thoughts towards Heaven where Jesus is? Doth it not burn with strong desires? Is it not ready to burst forth into the highest expressions of love and joy? Art thou not enraged against all those sins which murdered the Lord
of

of life? Are they not all condemned to be crucified and slain? Dost thou not resolve to live like one, that believes in Jesus, and professes himself to be his faithful follower?

Then think when thou goest to celebrate the memory of his Death, that Jesus stands in the midst of you, as he did among his Disciples when he was newly risen from the Grave, saying, *Peace be unto you. Eat, O my Friends; rejoice and be exceeding glad: As my Father hath loved me, so I have loved you: continue ye in my love.* Behold here the sensible Signs and Seals of my love. By these I give my self to you, as once I gave my self for you. By these tokens I convey to you, all that I have. I make over to you that Inheritance which I have purchased by my Blood; and that is eternal life in the Heavenly places. *For I am alive again; and behold I live for evermore. Amen, Lord Jesus; live, live for ever. Because thou livest, I shall live also.* Thou knowest how to pity us, because thou art *he who was dead.* And thou wilt never cease to pity and help us, because thou art *he that liveth, and being raised from the dead dieth no more, death hath no more dominion over thee.* Because thou wast dead and tempted in all things like unto us, thou art sensible of our infirmities, and able to succour us in all the trials of life and death. And because thou livest, thou canst make thy death become powerful and effectual to us: thou canst make good all thy own promises,

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misce, and put us in possession of the purchased inheritance. blessed be God, which

1 Pet. 1. 3. according to his abundant mercy, hath begotten us again into such a lively hope, by the resurrection of Jesus Christ from the dead. Death is swallowed

2 Cor. 15. up in victory. O death where is thy sting? O grave, where is thy victory?

1 Thess. 5. Thanks be to God who hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; who died for us, that whether we wake or

2 Cor. 4. 14 sleep, we should live with him. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus; and shall present us faultless before the

Jude 24. presence of his glory with exceeding joy.

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The Prayer before.

O Most mighty Lord of Heaven and Earth, the Father of Spirits, the God and Father of our Lord Jesus Christ: whose Name is ever hallowed by an innumerable company of Holy ones, that are always burning with love to thee, and praising thy most beauteous perfections; thy incomprehensible Wisdom, Goodness, Righteousness and Truth. The Sun shineth not before the brightness of thy Majesty. The Angels are unclean, in compare with the purity of thy Holiness. What are we, O Lord, that thou wilt look down from the habitation of thy Holiness upon us! What manner of love is this, wherewith thou hast loved us! in sending thy Son down among us, and designing to take us up unto thy self, that we may join with that holy fellowship of Angels & Saints, to love and praise thee for ever. We are the offspring of rebellious parents, that have been transgressors from the beginning. Who have dishonoured our Nature, despised or undervalued thy Grace in the Lord Jesus, resisted

resisted or coldly entertained thy holy Spirit; and loved these little things here below, more than that eternal happiness, which Jesus hath revealed by his resurrection from the dead. We are not worthy of the crumbs that fall from thy Table, which thou hast spread for all Creatures; or of the least drop of thy mercies. We are not worthy to lick the dust before thee; because we deserve not to live and breath any longer in this world. And yet thou lettest us live in hope, that we shall live with thee: and thou givest us leave to breath forth our souls towards thee: and hast thy self spread a new Table for us, and furnished it with the richest of thy blessings: and invitest me most graciously, among the rest, to come now and feast with thee, and eat of the Bread of life which came down from Heaven, and is able to nourish me to eternal life. I would fain, O Lord, approach into thy holy presence there, and behold the wonders of thy love. But I am covered with shame and blushing because of my ingratitude unto thee. I cannot with any confidence open my eyes towards thee, till I have some sense in my heart that thou art willing to cover my sins, and
hide

hide thy face from mine iniquities. Which I cannot reasonably hope for, till I find them loathsome, grievous and hateful to me, more than death it self. I ought to hang down my head in heaviness of spirit, till a sense that my heart is thoroughly changed and renewed, give me liberty to look up unto thee, saying, Thy will O Lord be done: Possess thy self of my Soul; for I absolutely submit my thoughts, desires and passions to be ruled and governed by thee in all things. And what is it else, O my God, that I long for? What doth my soul thirst after? But that I may know thee more, and the greatness of thy power to us ward, which wrought in Christ, when it raised him from the dead; and set him at thy right hand in heavenly places; and that I may be overcome and perfectly subdued by this mighty love; and that I may be transformed into thy Image, and live according to the sense I have of thy most adorable perfections. O that I may wholly follow the guidance of thy wisdom; and submit to thy sovereign Authority; and be obedient to all thy righteous and good Laws reverencing and fearing thy Majesty,

Ephes. 1.
19, 20.

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Majesty, approving my inward thoughts and desires to thine all-seeing eye, depending on thy All-sufficiency, hoping in thy omnipotent Goodness, trusting to thy true and faithful word, delighting and rejoicing continually in thy Fatherly love and care of me, who hast brought me into

being, and preserved me from
Ephes. 3. ruine, and made me partaker of
6. thy promise in Christ; the begin-
ning and first-born from the

Col. 1. dead; in whom it pleased thee,
18, 19. that all fulness should dwell. I
count all things but loss, for the

Phil. 3. excellency of the knowledge of
8, 9, 10. Christ Jesus my Lord: that I
may be found in him, and have

the righteousness which is by Faith: that I
may know the power of his resurrection, and
the fellowship of his sufferings, being made
conformable unto his death; if by any means
I may attain unto the resurrection of the
dead. Begin now, good Lord, to raise
up my heart above all these perishing
things to those joys where thou art ex-
alted. Make me feel that thou art an
High Priest after the power of an endless
life; still ready and able to assist and
succour all those that come to God by
thee.

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thee. O that my eyes might be so fixed on the high and holy place into which thou art entred, that some little glimpse of thy Glory may break forth upon me; and I may see the treasures and riches of thy Kingdom, and *what is the hope of my calling*; that so I may be confirmed in my resolutions, grow strong in the Faith, and be more fervent in my desires, more vehement and earnest in my endeavours, unwearied in my pains, impregnable against all temptations, chearful under all difficulties and discouragements; and

that forgetting those things which are behind, and reaching Phil. 3.

forth unto those things which 13, 14.

are before, I may press toward the mark, for the prize of the high calling of God in Christ Je- Psal. 21.

sus. Into thy hands, both now 5.

and ever I commit my Spirit:

for thou hast redeemed me, O Lord God of truth. I confide entirely in his Almighty and eternal love, to whom

thou hast given all power in Mat. 28.

Heaven and in Earth. I wait 18.

on thee, who hast not thought

thy immortality too much to bestow

on us, for whatsoever thou seest good

and

and wholsom for me in this world; re-
 ferring my self wholly to thy Wisdom,
 and looking for that blessed hope,
 Tit. 2. 13. and glorious appearing of the
 great God and our Saviour Je-
 su Christ: in whose prevailing Name I
 am emboldened to make these addresses
 to thee, and still to offer up my desires in
 his holy words, saying,

Our Father which art, &c.

The

The Meditation afterward at home.

This is the day which the Lord hath made, I will rejoice and be glad in it. The stone which the builders refused, is become the head of the corner. God hath raised up Jesus, whom they slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance and remission of sins. It is the Lord's doing, and it is marvellous in our eyes. God is the Lord, that hath shewed us light: offer unto him the Sacrifice of righteousness, and say, Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Psal. 118. 24.
22.

Act. 9. 30.
31.

Psal. 118. 33.
27, 28, 29.

Psal. 4. 9.

Could I ever cease to rejoice if I heard for certain that a dead friend, the dearest in the world, was alive again: and not only alive, but preferred to the highest dignity and honour? O my dulness! that I rejoice no more in God my Saviour! For that Jesus whom I have now seen crucified before mine eyes, is alive from the dead. That Jesus who was such a friend that he died and hung on a Gibbet for me; is revived again and sits on the Throne of Glory. Without all doubt he lives and reigns for me also: and being reconciled by his death, I shall much more be saved by his life. For Rom. 9. 10.

God

Acts 3. 20.

timod in h

1 Thess. 1. 10.

Revel. 1. 5.

Phil. 3. 21.

according to the

1 Thess. 4. 14.

sleep in Jesus,

2 Pet. 3. 11.

14.

1 Tim. 1. 2.

God having raised up his Son Jesus, sent him to bless us, in turning away every one of you from all unrighteousness. And we wait for his Son from heaven, whom he raised from the dead; even Jesus, which delivered us from all unrighteousness. He is the first begotten from the dead; and hath the keys of the grave. He will change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. Lord what a blessed hope is this! seeing we look for these things, what manner of persons ought we to be in holy conversation and godliness? How diligent should we be, that we may be found of him in peace, without spot and blameless? What can be more disagreeing than a crucified Christ, and a carnal Christian? What more contrary than a Saviour despising the world; and one that professes friendship to him, loving it above God himself? A liberal Saviour; and a covetous Disciple? A Saviour that endureth pain, and anguish, and sorrow, and a servant that will live in nothing but ease and pleasure? A Saviour weeping and bleeding, and a man acquainted with grief; and a world that nothing but laughs, and sports, and maketh merrym? A Saviour that suffered all things, and a world that will suffer nothing; no not the mortifying of unreasonable lusts and desires? A humble and lowly Saviour; and a proud, vain-glorious, self-

self-conceited people that profess him? A meek and patient Saviour, and a passionate, angry and revengeful generation, that pretend to be his followers? A Saviour that was ever thinking of our good; and men that call themselves his lovers, who never to any purpose remember his love? A gracious Lord that did us the most real courtesies and benefits; and servants that only compliment with him, and call him Lord, Lord, but do not that which he saith? A master that never quarrelled with any of Gods Commandments, no, though it were to die; and such Scholars that count all his Commandments grievous, murmur at all his Lessons, and say that it is impossible to obey them? O how unlike is a diffident distrustful Christian, to a Saviour that laid down his very life in hope? How ill-favour'dly do these two sound together, a conquering Christ, and a Christian that is a slave? Jesus that hath conquered death, and a Christian that cannot conquer himself? An head that is in Heaven, and a Member of his, that only looks at things on earth? God forbid that having professed my self so often to be dead to sin, I should live any longer therein. *I was buried with him* Rom. 6. 4, 5, 6. *by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so I also should walk in newness of life.* And now I am again planted in the likeness of his death, by partaking of his broken Body and his Blood that was shed: and therefore shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. God be thanked, *Ibid. v. 17, 18.* that though I was the servant of sin,

ye now being made free from it, I am leaving the service of righteousness. Hebercoteb, 1 Cor. 5: 7, 8. I will serve no other Master. For our Lord Jesus Christ our Passover (by whose Blood we are redeemed from everlasting damnation) is sacrificed for us. And therefore I will keep the Feast, not with malice and wickedness, but with sincerity and truth, building up my self in our most holy Faith, praying in love with the holy Ghost, I will keep my self in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 1 Cor. 5: 7, 8.

*The Thanksgiving and Prayer
afterward.*

O Most Mighty Lord the Creator and Possessor of Heaven and Earth: who art every where and canst not be excluded from any place, no not from the closest thoughts of any of our hearts. Who art always the same, and canst no more change, than thou canst cease to be what thou art: unmoveably fixed in thy own eternal blessedness. Thou needest not go out of thy self for any thing; and I am sensible that I cannot possibly make thee greater, or more happy than thou art: But it is my bounden duty to admire and extol, to laud and praise, to worship, love and honour thee: and *it is a good thing to give thanks unto thy Lord, and praise is only* All the host of Heaven delight to sing perpetual Hymns, to the glory of thy infinite Majesty: with whom I beseech thee to give me leave to join my poor and imperfect praises. *The whole World was made out of Nothing by thy Power: and proclaims thy Greatness, Wisdom and* Good-

Goodness in the multitude, variety, beauty, comeliness and order of all thy works of wonder. The Heavens are the work of thy hands; the Earth stands fast by thy appointment, and every thing keeps the course wherein thou hast set it with admirable constancy. Thou governest all things without any trouble: because at once thou knowest and canst do what thou pleasest; and thou dost all things with the greatest reason, justice, mercy and pleasure to thy self. Man was raised by thee out of the dust of Earth; and thou didst inspire him with a wise and understanding Spirit; and placest him in a Paradise surrounded with thy blessings; and Lord over the works of thine hands. And when he had degraded himself, and forfeited by his disobedience, his Garden of pleasure, thou didst not leave him without a remedy, but openedst the way for him into the Paradise above. Thou didst send thy holy Prophets, and Messengers in all ages to thy people; and in the fullness of time, thine own dear Son, the brightness of thy glory, whom thou hast made Heir of all things, and to whom thou hast graciously committed the

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the care of us. Blessed be thy unspeakable Goodness, who hast made him in all things like unto us, sin only excepted; so that we know and are sure, that he will take care of us, and pity us, and relieve us. I adore thy unparallel'd love in giving him to die, that he might make expiation for our sins; and that he hath overcome death by his rising again; and is set down at thy right hand, because he was obedient to the death. From thence we have received the gift of the Holy Ghost (thanks be to thy Grace) to confirm us in the belief of his Resurrection, and of all his Promises, by sign and wonders, and mighty deeds; and to give us power to perform our duty towards thee and towards all men. Thou hast spread this Gospel of Salvation into the furthestmost parts of the Earth; and the light of it hath long shone upon this Kingdom where I live. I was born into this light, as well as into the light of the Sun, and had early assurances given me of thy love. In my very infancy I was devoted to thee; and all the engagements I was capable of, laid upon me to be happy, by being a faithful Disciple of Christ Jesus. Thou

hast not failed since to breath on me by
 thy Holy Spirit, and to move me to my
 duty; that I might be able
 1 Pet. 3. 21. to make the answer of a good
 Conscience towards thee, and
 so be saved by his Resurrection from the
 dead. Many happy opportunities hast
 thou put into my hands, to improve my
 self in Christian Wisdom and Vertue:
 and engaged me to thee in many solemn
 vows, only to seek the glory, honour,
 and immortality, which Christ hath
 brought to light by patient continuance
 in well doing. I have now received the
 pledges of it, and commemorated his
 love in dying for us, and thy love in
 raising him to life again: that he might
 perfect our Salvation; and assure us he
 hath obtained an eternal redemption;
 and comfort us against the fears of death;
 and take care of us for ever; and re-
 ceive the power and glory thou promi-
 sedst him, that he may be able to bless
 us and do us all good. O how hath thy
 love abounded in Christ Jesus! Besides
 a world of outward blessings, which thy
 bounteous hand hath poured on me, and
 still continues meekly out of thy Good-
 ness and Liberality. How can I praise
 thee

thee for all thy mercies to all mankind, who cannot comprehend all those which thou hast bestowed on my self alone? None can understand how much we are beholden to thee, but those that know what thy Son Jesus was; and what the blessing of the Holy Ghost, and what the Resurrection of the dead, and the unsearchable riches of thy Kingdom and Glory are. Accept, blessed Lord, of such acknowledgments as I am able to make thee. Accept of my whole self, which I yield up unto thee with love unfeigned. Thou whose infinite understanding pierceth into the greatest depths and secrets, knowest that I love thee. Do even what thou pleasest with me; for it is but just and reasonable, that I should not live unto my self henceforth, but *unto him that died for me and rose again.* I am twice thy Creature: Thou hast given me life a second time by Christ Jesus, through whom thou hast *created me to good works,* in hope of a blessed Resurrection from the dead. Inspire me, good Lord, with such a strong and lasting sense of thy love, that I may alway live in sincere obedience to him, and never forfeit the new title, thou hast gi-

you me, to life immortal: But believing the Resurrection of Jesus from the dead, I may most heartily acknowledge him to be the Lord: and stedfastly believe his Doctrine; obeying his Commands, hoping in his Promises, and fearing his Threatnings; and endeavouring thereby to prepare my self, in all purity and holiness of life, for the joys of the world to come.

* The words of the Church Catechism explain the Lords Prayer.

* And * I desire my Lord God our Heavenly Father, who is the giver of all goodness to send his Grace unto me and to all people;

* that we may worship him, serve him, and obey him as we ought to do. And

* that he will send us all things that be needful both for our Souls and Bodies;

* and be merciful to us, and forgive us our sins: and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from everlasting death. Which I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. Amen.

Now

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Now the God of peace, that Heb. 13.
brought again from the dead our 20, 21.
Lord Jesus, that great Shepherd 2id 1
of the sheep, through the blood of the everla-
sting Covenant. Make us perfect in every
good work to do his will; working in us that
which is well-pleasing in his sight, through
Jesus Christ; to whom be glory for ever and
ever. Amen.

S 2

This

This short acknowledgment
may be used some time that
Week.

- Acts 4. 24. **L**ord, thou art God which
25. hast made Heaven, and
Earth, and the Sea, and all
that in them is: who by the mouth of thy
servant David hast said, Thou
Psal. 2. 7, 8. art my Son, this day have I
begotten thee. And I will give
thee the Heathen for thine inheritance, and
the uttermost parts of the earth
for thy possession. Thy word is
true from the beginning. For
ever, O Lord, thy word is set-
tled in Heaven. Thy faithfulness
is unto all generations. For
thou hast sent thy holy Child
Jesus, and declared him to be
the Son of God with power,
by the Resurrection from the
dead. Though he was crucified
through weakness, yet he liveth
by the power of God. Thou
wouldest not let thy Holy One
see
- Psal. 119.
160.
89. 90.
Rom. 1. 4.
2 Cor. 13. 4.
Acts 2. 27,
28.

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see corruption: But hast made known to him
the ways of life; and made him
full of joy with thy countenance. John 17. 2.
Thou hast given him power
over all flesh, that he should give eternal life
to as many as thou hast given him. Adored
be thy Eternal love, which appeared in
the sufferings of Christ, and the glory that
followed after. Adored be thy love, which
hast given us a lively hope
through the Resurrection of 1 Pet. 1. 3,
Christ Jesus, who hath brought 11.
life and immortality to light: 2 Tim. 1.
being the first-fruits of them 10.
that slept, and the Resurrection 1 Cor. 15.
and the Life. I rejoice in the 20.
consolation which thou hast Joh. 1:1: 25.
sent unto us; and that we in
this furthest part of the Earth are be-
come his inheritance. I praise thee; I
bless thee; I most heartily devote my
self to the obedience of Jesus, as is but
just and meet. For to this
end Christ both died, and rose, Rom. 14. 8,
and revived, that he might 9.
be Lord both of the dead and
living. I reverence his Sovereign Autho-
rity: I submit my self to his Laws: and
depend upon his care and good provi-
dence.

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dence. I resort my self to his wise will and pleasure in all things: desiring nothing more, but that *whether I live or die, I may be the Lords.* O that thy Spirit which raised up Jesus may dwell in me,

and guide and govern me: that **Rom. 8. 11.** *thou who raisedst up Christ from the dead, mayst also quicken my mortal body, by thy Spirit dwelling in me.* O that the rest of the World may become his possession too; and all with one mind and one mouth glorifie thee, the God and Father of Jesus Christ:

Who is the faithful witness, **Rev. 1. 5, 6.** *and the first-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever. Amen.*

Who is the faithful witness, **Rev. 1. 5, 6.** *and the first-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever. Amen.*

Who is the faithful witness, **Rev. 1. 5, 6.** *and the first-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever. Amen.*

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Who is the faithful witness, **Rev. 1. 5, 6.** *and the first-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever. Amen.*

Ascension-Day or Sunday.

The Meditation before at home.

AH! how dusky are my thoughts in this house of Clay! How dull my affections under this load of flesh! My Saviour is in Heaven, crowned at Gods right hand with glory and honour: He is *Hib. 2. 9.*
ascended up far above all Heavens; Eph. 4. 10.
Angels, Authorities and Powers being 1 Pet. 3. 22.
made subject to him. And I can scarce cast a look thither, but am instantly pulled down to this Earth again. Blessed be his Goodness who hath left us a lively image of himself to help our infirmities. To represent his dying and departure from this World; and to be a pledge likewise unto us, that we shall one *1 Thess. 4.*
day ascend up to Heaven, and be for ult.
ever with the Lord. O blessed news! the hope of it fills me with joy already, and raises me up a little toward that high and holy place where Jesus dwells. I will go and bless the Father of mercies for his great charity towards us; that he would accept of an offering for sin; and that he would be satisfied without demanding of us the debt: That he would grant new and easie conditions of Salvation for us through the Blood of his Son; and seal a gracious Covenant in that same precious Blood. I will go and

John 14. 28. Col. 2. 15. Eph. 4. 8. Acts 2. 33. Heb. 12. 2. Acts 10. 26. Heb. 1. 6. 8. 2. 7. 26. 10. 13. 10. 19. 6. 20. John 14. 2, 3.

testifie my love to him; even by my joy that he is gone unto the Father; and hath triumphed over his enemies, after he had overcome them, and spoiled Principalities and Powers. He hath led captivity captive, and received the promise of the holy Ghost; and is set down at the right hand of the throne of God; and made the Lord of all. All the Angels of God worship him; and in the Heavenly Sanctuary attend upon him; where he is an high Priest forever, holy, undefiled, separate from sinners, and made higher than the Heavens. There he makes intercession for us; from henceforth expelling, till his enemies be made his footstool. And we have boldness also by the Blood of Jesus, to enter into the holiest: whither he the forerunner is for us entered; and gone to prepare a place for us: and will come again to receive us unto himself, that where he is, there we may be also.

Psal. 24. 3, 4, 5. But who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive blessing from the Lord, and righteousness from the God of his Salvation. I will go then and offer him my heart, that it may be formed to his likeness; Who did no sin, neither was guile found in his mouth. I will go and submit my self to him as the Lord of all; and renew my Covenant of love and friendship with him. I will vow again that I will fight valiantly

valiantly under his Banner: who is
the Captain of our Salvation, made you Heb. 2. 10.
fall through sufferings, against Sin, the
World, and the Devil. I will be faithful to him
unto the death: and no suffering shall deter me
from following the Prince of life. For I doubt
not but the Sacrifice he made was most acceptable
to God; and that he by himself ha-
ving purged our sins, sat down on the Heb. 1. 3.
right hand of the Majesty on high;
and will help and succour all his faith- Heb. 2. 10.
ful followers; and send forth his An-
gels to minister unto them; and bring 1. 14.
them to glory, and reward them with 2. 10.
eternity of life. O lift up thy self, my Rev. 2. 10.
Soul, when thou comest to the Ta-
ble of the Lord. Now, if ever, listen to the
Priest of God, when he calls, saying, Lift up your
hearts. Now is the season above all others, to
answer, with the whole Quire of pious Souls in
that joyful voice; we lift them up unto the Lord.
Rear thy self aloft, my Soul, and look beyond
these shadows. Fix thine eyes on the splendor
of that Majesty, wherewith thy Saviour shines:
and think thou hearest him calling unto the whole
company of Believers, saying: Come, come, my
beloved, for whom I died: Come, and dwell
with me. It is still my will and desire,
that you may be where I am, and that John 17.
you may behold the glory, which my Fa- 24.
ther hath given me. Come on there-
fore: Whither I am gone you know, 14. 4.
and the way you know. Tread upon
all the glittering temptations of the Country where
you are, as dirt and dung, in compare with the
Kingdom which I will give you. Make haste unto

me, and let nothing hinder you: for I expect you,
and long when you are meet for me, to see you.
The travel of my Soul will not be satisfied, till you
be with me.

O my Soul; why do we linger? why do we
look after any thing so much, as this Eternal life?
Why should we be discouraged or faint in our
minds? This Lord of Glory came to his Throne,
out of as low a condition as we can possibly be in.
He was once a servant, the meanest of servants: He
humbled himself to be subject to the basest usage,
and to suffer the greatest despite and publick re-
proach. Let us be assured then, that he will not
despise the poorest wretch, now that he is in his
glorious state. And let us not think it strange, if
we be despised and reproached for righteousness
sake. *But rejoice, in as much as*

I Pet. 4. 13. *we are partakers of the sufferings of*
Christ; that when his glory shall be
revelated, we may be glad also with exceeding joy.

The Prayer before.

O Most blessed God, who dwellest in the highest Heavens, and art adored by the highest Creatures, who blush before the brightness of thy Majesty: but dost not despise us poor worms that dwell upon the earth. Who art happy in thy self, and yet makest fate to us that we would love thee; who commandest us to do good to our selves, and intrestest that duty from us which thou mayst command: who takest it kindly when we give thee thine own; and rewardest us for that which by thy Grace only we can perform; and pardonest us also when we fall short in our performance; and givest us repentance, that thou mayst pardon us and receive us into favour; and hast sent no less Person than thine own Son to obtain a pardon for us; and exalted him at thy own right hand, that he might be a Prince and a Saviour, to give repentance and forgiveness of sins. Before thee, O Lord most High, I humbly prostrate my self; desiring

siring to be admitted to thy holy Table, that I may adore the riches of thy Grace, and beg forgiveness for my unworthy returns to such great love. Give me leave, O Lord, to come and make, at least my acknowledgments to thee, of the duty I owe thee. Yea, I would take thy yoke upon me, with the greatest thankfulness; and tye those bonds faster, wherein I stand already engaged to thee; and bless thee for such easie and gracious terms of reconciliation, as thou hast propounded to us; and express my hearty consent unto them; and declare my belief of thy precious Promises; and acknowledge thy Goodness in making me so certain of their truth, by the Resurrection of Christ from the dead, and his Ascension to Heaven; that he might sit down at thy right hand to make good all that he hath said. Blessed be the Lord, who hath rewarded his obedience, with such honour, power, dominion, and authority; that we might be encouraged to follow him, and depend upon him, and have a settled hope of immortality by him. I rejoyce in the glory which thou hast with the Father of all, O Lord Jesus,

sun, whose Throne is for ever and
 ever. A Scepter of righteousness. Heb. 1.
 ness is the Scepter of thy King. 8, 9. yd
 dom: thou hast loved righte-
 anness, and hated iniquity; therefore God,
 even thy God, hath anointed thee with the
 oil of gladness above thy fellows. O God,
 that I could forget all other things, when
 I present my self before thee, and ascend
 up in my thoughts and desires and resolu-
 tions, to Heaven where Jesus is: that
 when I come down again to converse
 with these things here below, I may look
 upon them as objects of my contempt,
 or as proofs of my vertue, or as incite-
 ments to praise thee, the Creator of
 all; and as occasions to manifest how
 much I love thee, by quitting the dearest
 thing in this world, if thou requirest
 it, for thy sake, who hast raised Man to
 such an height of glory and honour above
 all. O that I may hate every thing,
 that would not let me love thee, better
 than it. That I may fear to offend thee,
 and be very solicitous to please thee,
 and studious in all things to approve my
 self to him, whom thou hast raised from
 the dead, and promoted unto glory: so
 that he is able to prefer all his faithful
 servants.

servants to that glorious place where he is. Shew me, O Lord, that he is not held by death, but reigns with thy self for ever, by the power of thy holy Spirit in my heart; raising me above my self, and enabling me to comply with those high and heavenly thoughts, desires and designs which thou hast wrought in my heart.

O blessed Jesus, who sittest at the right hand of the Father, and hast said thou hast life

John 5. 26. in thy self, and all power in

Matt. 28. 18. heaven and in earth; that

I and all others, who prostrate themselves before the Throne of thy Grace, might find thy power still to remain as great as ever; chasing away the darkness of our minds, warming and thawing our frozen affections, melting and dissolving our wills into the will of God, inspiring us with might and strength to do that which we cannot but desire; lifting up our hearts to have our conversation in Heaven, and to live above the love of riches, pleasures and honour, a contented, humble, sober, and thankful life. O that we may ever demonstrate our belief of thy Ascension up on high, by our living and walking in the Spirit,

and

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and no longer fulfilling the lusts of the flesh: and by improving all the Grace thou sendest down to us, till we be fit to be translated from hence, and come to see what we now believe, and behold thee in the glory of the Father. *Amen*, Lord Jesus; where thou art, let us be also, rejoicing with thee for ever: and while we stay here, I will alway say most heartily,

*Our Father, which art in Heaven,
hallowed be thy Name; thy
Kingdom come; thy will be done
on earth as it is in Heaven, &c.*

The

The Meditation afterward.

The Meditation afterward.

O The height of that glory where
in my Saviour is enthroned!

Q2. Who is gone into the heavens: and made

Heb. 7. 26. *higher than the heavens: nay, is ascribed-*

Ephes. 4. 8. ed up far above all heavens & far above

all principality, and power, and might

Ephef. I. and dominion, and every name that is

21. named, not only in this world, but also

is that which is to come. What a

comfort is fit to dust and affix, to see their nature

Shining brighter than the highest stars of glory?

To behold their flesh the greatest beauty of the

Paradise of God? Where should my conversation

be, but in Heaven? Where should the members

and the heart be, but where their head: and their

and the heart be, but where their head, and their treasure is? What should I look for

feature is? What should I seek, but
those things that, when Christ is in

Q. And the things above, world Christ is at
God's right hand? O ya little man

God's right hand? O ye little vanities! How contemptible are all your pleasures?

es: How contemptible are all your pleasures? How low are all your dignities and honours? How

How low are all your dignities and honours? How
safe and vile the rest of your possessions, when I

and vile the rest of your temptations, when I look up to Heaven, where my Father dwells,

look up to Heaven, where my Saviour sits in un-
available glory and majesty? Never fresh as

...dear glory and majesty? Never speak to me
...come forth to me as full of love.

more; never persuade me to follow worldly

... : my thoughts are not now so mean : I am :

...ad to all those things, and my life is hid with

Christ in God. When Christ who is my life shall ap-

But, is that eternal life with Jesus the thing thou seekest? Is thy heart indeed set on things above, where he is at God's right hand? Search and try; dost thou in good earnest travel with high and heavenly designs? Art thou ambitious of nothing so much, as to be like to Jesus; and by the most self-denying ways to obtain his glory? Dost thou spare no pains to flatten thy too eager desires towards the things on earth; to let out thy vain and airy conceits; to sharpen thy appetite after real righteousness; to inflame thy love; to heighten thy desire and hope, to strengthen thy faith, to excite thy watchfulness, and engage thy serious endeavours, that thou mayest possess the things above? Art thou sure that the wisdom from above James 3. 17. is the crown of thy glory? Humility thy honour? To do good thy riches and treasure? To be religious thy business; and to rejoyce in God thy highest pleasure? Doth the peace of God which Phil. 4. 7. passeth all understanding, keep thy mind and heart? Art thou above the threats, the contempt, the hatred, the oppression, the enmities and affronts of this evil world? Above thine own and other mens passions and peevish affections? So that thou returnest good for evil, kindness for injuries, and prayers for curses? Is thy heart carried aloft in holy prayers? Dost thou send up continually the Sacrifice of praise, giving thanks to God for all his benefits? Dost thou dwell above in pious Meditations of the glory wherein thy Saviour is enthroned? Dost thou earnestly covet the best and most useful gifts; and especially bend thy

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thy course to that more excellent
 way? Hast thou purified thy soul in
 obeying the truth through the Spirit,
 unto a perfect love of the brethren? Is that sweet
 thing that heavenly charity, thy dearly beloved,
 which is the very joy of Heaven? Then the An-
 gels give thee joy of an happy Resurrection and
 Ascension with Christ Jesus. He
 hath made thee already, to sit with
 him in heavenly places. The day-
 star is risen in thy heart, foretelling thy approach-
 ing glory. Thou beholdest the morning of eter-
 nal joy, the dawning of the day of recompen-
 se. And thou mayest rest assured, that God
 will not leave thee in the grave, nor suffer thee
 for ever to see corruption: but it shall deliver
 thee into the arms of thy Lord;
 and corruption shall put on incor-
 ruption, and this mortality be trans-
 formed up of life. Nay, thou mayest
 now triumph and say, I am as-
 sured, an heir of God, and joint-heir
 with Christ: Who hath also given
 me the earnest of the inheritance.
 For he hath formed already a
 model of the heavenly Sanctuary within thy breast:
 where Christ Jesus himself is enshined: and
 the Name of God is consuetually honoured and
 glorified. And therefore thou mayest humbly
 conclude in the words of Jesus,
 If God be glorified in me, God
 shall also glorify me in himself. And
 O that the Father of glory would
 be pleased more and more to en-
 lighten the eyes of our understanding,
 that we may know what is the hope
 of

*The Thanksgiving and Prayer
afterward.*

O Most Holy, Holy, Holy, Lord God Almighty : who art to be most humbly adored, worshipped and admired : but thy perfections no tongue can express; and thou art above the thoughts of the highest and purest of all Creatures. They all give glory to thee in their several kinds, and declare thy Power, thy Greatness, thy Wisdom and Goodness, which spreads it self throughout the world. *From the rising of the Sun unto the going down of the same, the Lord's Name is to be praised.* For the Lord is high above all Nations, and his glory above the Heavens. They sound continually with the praises, which the holy Angels give thee; who know thee better than we, that are shut up in houses of clay, and can see but little of thy Glory. And yet thou art pleased not only to admit, but to invite us to lift up our hearts unto thee, and unite them
with

with that Heavenly company; in rendering Thee our poor praises and thanks, which are infinitely below thee. Accept, Good Lord, of such as I have to give; and inspire me graciously from above with such a sense of thy Goodness, that I may offer thee an heart full of love; which may be ever making grateful acknowledgments unto thee. I bless thee, that thou hast made Man such a noble Creature; capable to look back to thee, the Author of his Being, and to be happy in loving thee, and bearing a likeness to thee. O how great was thy Goodness; that when he forgot thee that formed him, and lightly esteemed thy love and favour, thou wouldst not cast him out of thy care: but mercifully and speedily madest a promise of a Redeemer to him? I thank thee, O God, that in the fulness of time thou hast sent him, thy only begotten Son into the World; not only to converse lovingly with us as our Friend and Brother: but also to die for us; and to die the accursed death of the Cross. Who can understand the greatness of thy love, O blessed Jesus, that would hang in such shame and pain; and bleed to death; and lie in the Grave for

for us wretched sinners? And the greatness of thy love, O Father of mercies, who hast raised him again from the dead; and exalted him with thy right hand to the Throne of Glory in the Heavens;

and given him a name above every name: that at the name

of Jesus every knee might bow,

both of things in Heaven, and things on Earth, and things under the

Earth; and that every tongue might confess, that Jesus is the Lord, to thy glory? I con-

fess his Sovereign Power and Authority, whom the Angels worshipped and a-

dored; and I give glory to thee, O Father of all, who hast made

him head of the Church, which is his Body, the fulness of him that filleth all in all. Glory

be to thee, O Lord most high, who hast put all things under his feet; and made

Angels themselves to be mi-

nistring Spirits, sent forth to minister for them who shall be heirs of Salvation. Glory be

to thee, who hast sent him to bless us in turning every one of

us from our iniquities; and hast made him a Prince and a

Saviour

Saviour to give repentance and remission of sins: and made him able to save them to the uttermost, that come unto thee by him, seeing he ever liveth to make intercession for them. To thy eternal praise and glory be it remembered, that we have such an High Priest, who is set on the right hand of the Throne of the Majesty in the Heavens: who needeth not daily to offer up Sacrifice; but hath done it once, when he offered up himself. I bless thee, that thou hast now admitted me to partake of that Sacrifice; which is able to perfect for ever them that are sanctified. And that to the blessings of thy house, thou hast added also those of my own. Thou feedest not my Soul only, but most bountifully providest for my Body too: not only thy Son, but a great number of thy Creatures losing their lives continually to preserve mine. There is all reason that I should serve thee with unwearied diligence, who hast made so many things constantly to serve me. And here I present my self again before thee; to tender thee my hearty service,

to

to beseech thy acceptance of the vows and promises I have already made to thee, and to express my hope in thy mercy, for power from on high to assist and further my pious desires and resolutions. *I believe in thee, O God, through Christ Jesus, who hast raised*
1 Pet. 1. him up from the dead, and gi-
21. ven him glory, that our faith
and hope might be in thee our
God. I live in a full perswasion, that thou designest to make me everlastingly happy: and therefore humbly look to receive from thy Divine bounty, the communication of thy Holy Spirit; to help me to fit and prepare my self for such a glorious state with Christ in the Heavens. That there my thoughts and my heart may be, where my hopes are treasured up; and all things may seem little and mean in compare with the Glory to be revealed; and I may think my self exceeding high and great, in the humility, meekness, goodness, patience and contentedness of the Lord Jesus, and in the holy hope he hath given me of Eternal life. Preserve in my mind a constant sense of *that blessed hope*, as incomparably beyond all possessions on Earth;

Earth; that so I may walk worthy of my high and heavenly calling; cheerfully doing and suffering thy Will; and believing that thou who hast done so much for us, as to advance our nature to such Glory in the Heavens, wilt take care of us while we are here on Earth; and conduct us by humble submission to thee, and patient continuance in well-doing, to that place whither Jesus the Fore-runner is entred for us.

And let all the earth make a
 joyfull noise unto the Lord: Psal. 98. 4.
 make a loud noise, and rejoyce,
 and sing praise. For the Lord 97. 1:
 Jesus reigneth: He sitteth King 29. 10.
 for ever. Let them praise his
 great and holy Name: For the 99. 3, 4.
 Kings strength loveth judg-
 ment, he doth establish equity: He executeth
 judgment and righteousness in
 the earth. And let all those that Psal. 5. 11.
 love him, be joyfull in him. Re-
 joyce in the Lord, ye righteous: 97. 11, 12.
 and give thanks to the memo-
 rial of his holiness. For light is sown for the
 righteous, and gladness for the upright in
 heart.

410 Meditation and Prayer. Second.

10. **Now our Lord Jesus Christ**
2 Thess. 2. himself, and God even our
16, 17. Father, which hath loved us,
and hath given us everlasting
consolation, and good hope through grace,
Comfort our hearts, and establish us in every
good word and work, Amen.

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Whitsunday.

The Meditation before at home.

O Holy Spirit of grace! what news is this that thou blestest our ears withal? What glad tidings are these, that thou art come to tell us? What means the sound of so many *various tongues*? the gifts of *prophecy*, of *wisdom*, of *knowledge*, of *faith* and *miracles*: with all the rest which thou dividest severally to every man, as thou wouldest? Doth Jesus yet live? Hath he indeed conquered the Grave; and is he exalted at the right hand of God; and invested with all power in Heaven and Earth? It is enough: I will go then, and see him when I die. That word is no longer dreadful to me. I am not afraid of the King of terrors: since Jesus lives, and is the Lord and King of all. Witness the Holy Ghost the Comforter, which he hath sent down from the Throne of his Glory: to assure us that he not only lives, but reigns in Majesty and Power; and is mindful of us, and of his Promises. Those fiery tongues that came with the noise as of a mighty rushing wind, tell me that he is able to transport us, when he pleases, in fiery Chariots unto Heaven. I hear them call my thoughts up thither, and bid me see Jesus who was made a little lower than the Angels, for the suffering of Heb. 2. 9. death crowned with glory and honour:

- and scattering his royal gifts among
Pfal. 119. his servants. *I am thy servant; O*
 125, 135. *blessed Jesus; make thy face to shine*
upon me. Let thy mercies come also unto
me, O Lord, even thy salvation according to thy word.
Remember the word unto thy servant, up-
on which thou hast caused me to hope.
Ps. 41. 49. **THAT, WHERE I AM, THERE**
John 12. **SHALL ALSO MY SER-**
 26. **VANT be.** What words of Grace
 and life are these? It is enough, O
 thou that dwellest in the Heavens, that I be there
 where thou art. *Thou shalt guide me*
Pfal. 73. *with thy counsel, and afterward receive*
 24. *me to glory.*

And till I go to see that glory which the Father
 hath given me, I will go and see the representa-
 tions thou hast left us of thy self; and receive the
 pawns and pledges of thy Eternal love. I will
 go and remember thy obedience to
 21. 6. the death; for which cause thou
 art highly exalted and made most
 blessed for ever. And O that the Holy Spirit of
 grace, which fell on the Apostles on the day of
 Pentecost, would fill my heart with a sense of that
 love; and swell my Soul with a full apprehension
 of all the blessings that it contains: that so I may
 burst forth into thy praises as they
 did, and speak the wondrous works
Acts 2. 11. of God. Marvellous are thy works, O
Pfal. 139. 14. Lord, and that my soul knows right
 well. I see by the light of the Holy Ghost sent
 down on them, that Jesus indeed was the Son of
 God; holy and without fault: that
Coloss. 2. 9. all the fulness of the Godhead dwelleth
 in

Meditat. and Prayers: 413

in him bodily: that he hath made peace by the blood of his cross, and reconciled Heaven and Earth: that he is ascended up far above all Heavens, that he might fill all things: and that thou, O Lord, hast raised us up together, and made us sit together in heavenly places in Christ Jesus. I see what a powerful Advocate we have in the Court of Heaven: and that thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I see that all thy promises in him are yea, and in him Amen: by whom thou hast also sealed us, and given us the earnest of the Spirit. One tongue is too little to speak the praises of the Lord. I will go therefore into the Assemblies of thy People, that they may magnify the Lord with us, and we may exalt his name together. I will declare the exceeding greatness of his love; and the superlative bounty of Heaven, in sending him to die for us. Yea, *My soul shall make her boast in the Lord, and glory in his holy Name.* Let the wise man, if he please, glory in his wisdom, and the rich man glory in his riches, and the mighty man in his great strength: But *I will glory in this, that I understand and know thee, that thou art the Lord, the God and Father of Jesus Christ, which exercises loving kindness, judgment and righteousness in the Earth: for in these things are thy delight.* I will glory in this, that I am the Disciple and Heir of the crucified Jesus: that I know the power of his Resurrection,

Coloss. 1. 20.

Ephes. 4. 10.

Ephes. 2. 6.

John 17. 2.

2 Cor. 1. 20.

22.

Psal. 34. 3.

Psal. 34. 2.

Jer. 9. 23.

24.

Phil. 3. 10.

resurrection,

414 Meditat. and Prayer. *Union.*

urrection, and the fellowship of his Sufferings: that
he hath made a new Covenant
Rom. 8. 15. with us of grace, mercy and peace:
that we have received the Spirit of
Adoption, whereby we call him Father: and that I
am taken into the fellowship of the Saints, and have
hope to be numbred with them in glory everlasting.
I will send up my heart to Heaven, where
he is, in holy love: and engage my self to be ever
mindful of his Covenant; especially of that new
Commandment, to love one another; even as he
hath loved us. By this shall all men know that I
am his Disciple, because I love
Ephes. 4. 4, 5, the Brethren. For there is one bo-
6, 7, 8, &c. dy, and one Spirit, even as we are
called in one hope of our calling;
one Lord, one Faith, one Baptism, one God and Father
of all, who is above all, and through all, and in us all.
Who gave to every one grace according to the mea-
sure of the gift of Christ. Wherefore he saith, when he
ascended up on high, he led captivity captive, and gave
gifts unto men. And he gave, some Apostles: (bles-
sed be his bounteous Goodness) and some, Prophets:
and some, Evangelists: and some, Pastors and Teach-
ers: for the perfecting of the Saints, for the work of
the Ministry, for the edifying of the body of Christ: till
we all come in the unity of the Faith, and of the
knowledge of the Son of God, unto a perfect man, unto
the measure of the fulness of Christ. From whom the
whole body fitly joyned together, and compassed by that
which every joynt supplieth, according to the effectual
working in the measure of every part, maketh increase
of the body, unto the edifying of it self in love.

The Prayer before.

O Lord, who livest for ever and changest not. Whose power made me and all the world ; before whom *the whole world is as a* Wis. 11. 22. *little grain of a balance, or a drop of the morning dew that falleth on the earth ;* whose Wisdom governs and orders all things both in Heaven and Earth ; whose Goodness and Bounty provides constantly for their comfortable support ; under whose Sovereign and everlasting dominion we live ; and unto whom we owe all homage, service and fidelity, which ought most readily and heartily to be paid by every one of us. I adore thee in the humblest reverence of my Soul and Body. I acknowledge my dependance on thee, and subjection to thee. I desire above all things to live in thy fear, and in thy love and obedience, as long as I have any being. Blessed be thy Goodness that I may love thee, and that I am alive to worship and acknowledge thee. Blessed be thy Goodness, that thou hast not been provoked to cut

416 *Meditation and Prayer. LXXXVI.*

me off in my forgetfulness of thee; nor now to open the gates of death for me, and command me to dwell in silence: but the doors of thy House, that I may enter in and praise thy holy Name. To thee belongs all blessing, honour, worship and service: to me nothing but shame and confusion of face; which ought to cover me when I approach thy presence.

I thank thee most humbly for the good news thou hast sent us, that thou art in thy Son Christ, reconciling *2 Cor. 5. 19.* the world to thy self. I rejoice in thy love, who hast delivered *Rom. 4. 25.* him up for our offences, and raised him from the dead for our justification; that we may know thou hast accepted of his death as a sufficient satisfaction for us, and believe that all his words are faithful and true, and that we shall be accepted in thy Beloved. I thank thee, O God, that thou hast exalted him to sit in thy Throne of Glory; that he may be able to perform his own Promises, and enable us to obey his Commands. That thou hast given us such good hope in thee, by patient continuance

Oratio. Meditatio and Prayer. 417

tinuance in well-doing, to come to the resurrection of the dead, and to be made partakers of life immortal. Blessed be the Lord for the assurance we have of this: that we see Jesus crowned with glory and honour, by the descent of the Holy Ghost, which is the earnest of that eternal bliss: that thou hast sent thine Apostles to preach the Gospel to every Creature; and that when they went forth *thou wroughtest with them, confirming their word with signs following: and* *Mar. 16. ult.* that I my self have felt the effects of his Royal Power in the Heavens, by the breathings of thy holy Spirit in my heart, perswading me to love thee and thy Son Jesus; who hath shown all long-suffering towards me, and waited with great patience upon me, that I might return to thee and live. I thank thee, O Lord, and desire to be admitted to thy holy Table, that I may thank thee better; and renew my acknowledgments to thee in the most solemn manner: laying my self at thy feet to render thee my hearty service; resigning my self to thy will; recommending Soul and Body to thy Wisdom; submitting to thy Govern-
T 5. ment;

ment; approving all thy Laws, and devoting my self to the constant observance of them. I hope thou wilt mercifully accept and owne me in all these acts; and stand by me to guide, assist, and encourage me; and to work in me whatsoever is well-pleasing in thy sight. That I may be such an one as thou canst love, and delight in, and reward: and I desire nothing else in Heaven, or in Earth. I do most freely give my self up to the conduct of the Holy Ghost; and stedfastly depend on thee for its continual presence with me: to possess my mind with such a strong sense of these things which it hath revealed unto us, that they may operate powerfully on my will and affections, and make them conformable unto Christ. O that by walking in love, and shewing all meekness unto all men; by patience and peaceableness, gentleness and goodness, uprightness and fidelity, temperance and moderation, contentedness and joy in every state and condition; and by all other fruits of the Spirit, I may so resemble my blessed Lord and Master Jesus, that I may nothing doubt to bear the image of his Glory in Heaven, as I bear the image of his Holiness here on earth.

O

O that the eyes of my understanding may be opened more and more, to see the wondrous things which thou hast written to us in thy Gospel: that apprehending and believing and following the wisdom given to us by thine Apostles through the inspiration of the Holy Ghost; I may have the comfort of knowing, that I am still led and moved by it: *and living and walking in the Spirit*, may go on joyfully to the possession of that immortal inheritance, which it hath sealed to us.

Now the God of hope fill us *Rom. 15.*
all with joy and peace in be- *13, 14.*
lieving, that we may abound *Col. 1. 28.*
in hope through the power of
the Holy Ghost: being full of
all goodness and knowledge,
and able also to admonish one another, till
we come to be presented perfect in Christ Je-
su. By whom I am encouraged to make
these addresses unto the Throne of Grace,
and to recommend my suits unto thee in
his holy words; saying, as he hath bid-
den us.

Our Father, &c.

The

The Meditation afterward at home.

Thou hast now seen the completion of all the mystery of our redemption; how that Jesus who learned obedience by the things which he suffered, being made perfect, became the author of eternal salvation unto all them that obey him. Canst thou doubt of it when thou rememberest the princely gifts, which he hath already bestowed on his Church? Did not the Spirit poured out, as on this day, bear witness that all those who obediently believed on Jesus, were the children of God? And if

Rom. 8. 16. children, then heirs, heirs of God, and
17. 18. joynt-heirs with Christ. How couldst thou refrain, my Soul, from rejoycing in these thoughts; shouldst thou be in the midst of their tribulations? For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. Be not so dull then, now that he giveth thee also a number of other good things so richly to enjoy. But stir up thy self, and be exceeding glad in the comfort of that light which shines from Heaven upon us; shewing us those things

Ephes. 2. 9. which in other ages were not made known to the sons of men, as they are now revealed unto his holy Apostles and Prophets by the Spirit. And is it possible to know Jesus, and not to learn obedience of him? What was it that he designed, from first to last but to form to himself an obedient, holy people, zealous of good works?

Dost thou not see how early he went himself about his Fathers business? How dutiful and obedient he was to his earthly Parents? How humbly he condescended to be baptized by a meaner person than himself, because he would fulfil all righteousness? And what did he do immediately after he was baptized, but enter into a combat with the Devil, and vanquish those very temptations which foiled our first Parents? O how gloriously did he then triumph over pride, ambition, eager appetite of meat and drink, and all persuasions to presumption, or distrust of God! Consider, my Soul, what was the first thing he preached after this, but that men should repent and believe the Gospel? And his Sermon that presently followed on the Mountain, what lessons doth it teach, but poverty of spirit, mourning, meekness, mercifulness, purity, peaceableness, and such like Heavenly Vertues; without which, he tells us in the conclusion of his discourse, we may as discreetly build an house upon the sands as hope to go to Heaven? And was not his whole life a continual comment upon this text? Whither tended all his promises, his exceeding great and precious promises; but that by these we might be made partakers of a divine nature; having escaped the corruption that is in the world through lust? O God! that we should be no more moved by such promises to purifie

Luk. 2. 49.

31.

Mat. 3. 15.

Mat. 1. 12.

Mat. 4. 1,

2, &c.

Mat. 4. 17.

Mat. 1. 15.

Mat. 3. 3,

4, &c.

7. 26, 27.

2 Pet. 1. 4.

4th Meditation and Prayer

our selves ! What miracle will work upon those hearts, whom these will not prevail withal to be obedient ? And yet his miracles I see also had the same design, to win men to a better life, I hear him admonishing the Impotent man whom he had cured, *Blaspheme*, (mark what I say) thou

Feb. 5. 14. art made whole, *See no more, lest a worse thing come unto thee* : So had his

Gal. 1. 4. death also ; for he gave himself for our sins, that he might deliver us from this present evil world, according to the

Eph. 5. 26, 27. will of God and our Father : and that he might sanctify and cleanse his Church

with the washing of water by the word, that he might present it to himself glorious, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish.

For this cause likewise he rose again, as well as died, that we should not blaspheme

2 Cor. 5. 15. live unto our selves but unto him ; and that he might bless us in turning us

Acts 3. 25. from our iniquities. For which end he ascended into Heaven, and was ex-

*Acts 5. 31.*alted with God's right hand to be a Prince and a Saviour, for to give re-

pentance to Israel, and forgiveness of sins. This is the intent of his eternal Priesthood,

Heb. 10. 21, 22. that we should be encouraged to draw near to God with a true heart, in full assurance of faith, having our hearts

sprinkled from an evil conscience, and our bodies washed with pure water. And for this purpose he

sent the Holy Ghost, to make the Gen-

*Rom. 15. 18, 19.*tiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God. With this

Com-

Supplication, Meditation and Prayer. 423

Compassion he sent his Apostles, that they should go to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ. And this they preached with the greatest fervency, and testified in the Lord, that they who believed in him, should not henceforth walk as other Gentiles did in the vanity of their minds, &c. for they pronounced the wrath of God would come upon the children of disobedience: but to them, who by patient continuance in well-doing, sought for glory, and honour, and immortality; eternal life. Of this the Holy Ghost was the Earnest: the Advocate of Christ Jesus here, as He is ours with the Father; the Witness of his resurrection and glory; the Proof and Demonstration of his Religion; the Comforter of all those that live according to it. It bids them hope, that he who hath so advanced humane nature (as was most apparent on this day) in wisdom, power and charity; can and will change us into his glorious Image, and make us meet for the inheritance of the Saints in Light. It bids us ask what we will in his Name, and it shall be given us: for he that hath given us his Son, and sent his holy Spirit; how shall he not then give us all things?

What shall we ask, O my soul?
I only bow my knees unto the Father
of our Lord Jesus Christ, of whom

John 12.

Acts 26.

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224. *Moderation and Prayer.* **THE PRAYER**

the whole family in heaven and earth is named; that he would grant me according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in my heart by faith; that I being rooted and grounded in love, may be able to comprehend with all Saints; what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God. Amen.

The

*The Thanksgiving and Prayer
afterward.*

O Lord, the fullest and most boun-
tiful good: who art rich in mer-
cy to all that call upon thee; never
weary of our importunities; not weary
of importuning us to dispose our selves
to receive thy blessings. *Thy* Wor. Mon.
power is the beginning of righte- Ecclus. 7
ousness; and is guided by 2. ult.
the greatest wisdom, and the
greatest love. As is thy Ma- Wis. 12.
jesty, so is thy mercy: and be- 16.
cause thou art the Lord of all, it
makes thee to be gracious unto
all. Thou lovest all things that 11. 24.
are, and abhorrest nothing which 25. 26.
thou hast made; for never
wouldest thou have made any thing, if thou
hadst hated it. And how could any thing
have endured, if it had not been thy will?
or been preserved, if not called by thee?
But thou sparest all: for they are thine, O
Lord, thou lover of Souls. It
is of thy meer Goodness that Lam. 3.
I am not consumed, and because 22.

thy

thy compassions fail not. That I have so much liberty as to recount thy mercies, which keep me in life, and let it not be as wretched and miserable, base and vile, sickly and uneasie, troublesom and tedious, as it might have been according to my deservings; is for ever to be remembered with most humble thankfulness. I cannot forget, unless I cast away all care and consideration of my self, from how many dangers thou hast delivered me, in what extremities thou hast succoured and relieved me; and what friends, lovers and kind acquaintances thou hast bestowed on me. But the greatest of thy mercies are those, which thou hast expressed to us in the Lord Jesus, without which all the rest might have made our life in the next World, to have proved more miserable and intolerable to us. Thou hast sent him in the tenderest and most endearing manner in our own flesh: with the most moving and compassionate entreaties; and the strongest and most obliging arguments, to surrender our selves to thy obedience, to whom of right we belong. And he hath laid down his life (so great was his love) *the just for the unjust,*

Christian Meditation and Prayer. 237

unjust, that he might bring
us to thee our God. And *1 Pet. 3. 18.*
thou hast rewarded his
obedience to the death, with a glorious
Resurrection; and set him at thine
own right hand; and gi-
ven him the promise of the *Acts 2. 33.*
Holy Ghost, which he hath
shed abundantly on his
Apostles to guide them into *John 16. 13.*
all truth: that they might
go and Teach all Nations,
and Baptize them into his *Mat. 28. 19,*
Religion; and teach them *20.*
to observe all things that he
hath commanded.

I remember with most
grateful acknowledgments, the mani-
fold gifts which thou bestowedst on thy
Church to confirm the Faith of Christ,
and propagate it in the World, till it
came to these Regions where I live.
Blessed be thy Goodness, that I was born
of Christian Parents; and without my
knowledge, very early, by their care, de-
dicated unto thee. Blessed be thy Good-
ness, that ever since I have been thy care;
and that thou hast brought me up to the
knowledge of thy Holy Gospel: where-
in I read this story of thy marvellous love,
and

and am instructed in my duty towards thee and towards men, and encouraged by exceeding great and precious promises; being put in hope of immortal life; the pledges of which thou hast ordered and appointed thy Ministers to provide for me, and give unto me: I have now by thy Goodness received them; and tasted that the Lord is gracious, full of compassion, and of great pity: not desiring the death of a sinner, but that he should return and live. This raises thy mercy to the greatest height, that thou hast done all this for those who are so dull and insensible, cold and careless, inconstant and uncertain; apt too soon to forget these benefits and great obligations, which thou layest on them. But thou hast done all this, and continuest thy kindness to make us better. Which is the thing, O Lord, that I most heartily desire and labour after: and shall ever account it the great blessing, when I am overcome by thy merciful kindness; and am willing to part with my self and all mine own desires, to gain thee and thy love; by being led and ruled in all things according to thy will. To that I unfeignedly again submit my self; and humbly vow all the powers of
soul

Soul and body to thy obedience. I own thy blessed Gospel, for the rule and direction of my life; and thy Son Christ Jesus, for my pattern and example; and thy good Spirit for my Guide and Governour: in whose holy comforts I rejoyce, more than in any thing in this world. For ever magnified be thy love, that thou hast exalted one mighty to save: and hast sent him not only with a pardon, but with the power of the Holy Ghost, to renew, sanctifie and advance our Nature, by changing it into the likeness of thine own. I hope in thee, O Lord, for the continued influences thereof, to quicken my Faith, and render it more and more effectual in all the actions of an holy life. That I may have high and adoring thoughts of thee, and humble thoughts of my self: overlook the little things here below, and labour for those above: do good with what I have, and lay up treasures in Heaven: be contented with my portion, and sober and discreet in the use of it: live peaceably with all men, but not be partaker in their sins: and that it may alway be part of my imployment in this World thus to worship thee, and reflect upon thy Goodness; and the rest may be
to

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to live according to my prayers and acknowledgments. *Amen, and Amen.*

Pfal. 86. 9, *O that all Nations whom thou hast made, would come and worship before thee, in Spirit and in Truth. O that they would glorifie thy*
John 4. 23. *Name; for thou art great and doest wondrous things; thou art God alone. But let all Christians especially, who by one Spirit are all baptized into one Body, and have been all made to drink into one Spirit, glorifie the Name of their*
1 Cor. 12. 13. *Lord; by keeping the unity of the Spirit in the bond of peace, and agreeing together in Godly love. And do thou, O Lord, the God of Peace, direct their hearts into the more excellent way: that though Tongues, and Prophecies, and Miracles are ceased, yet that humble, kind, meek and long-suffering Charity may remain and abound, more and more, which will bring us all to live in endless*
love

love and peace, and joy together in the
Heavens.

*The grace of the Lord Je-
sus Christ, and the love of 2 Cor. 13.
God, and the communion of
the Holy Ghost, be with me,
and with all my Friends and all thy Ser-
vants every where, Amen.*

*The grace of the Lord Je-
sus Christ, and the love of 2 Cor. 13.
God, and the communion of
the Holy Ghost, be with me,
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vants every where, Amen.*

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sus Christ, and the love of 2 Cor. 13.
God, and the communion of
the Holy Ghost, be with me,
and with all my Friends and all thy Ser-
vants every where, Amen.*

*The grace of the Lord Je-
sus Christ, and the love of 2 Cor. 13.
God, and the communion of
the Holy Ghost, be with me,
and with all my Friends and all thy Ser-
vants every where, Amen.*

THus, by the help of God, I have brought this Treatise to a conclusion: which I hope will not be

Ephes. 6. unwelcome to those *that love*
our Lord Jesus Christ in sincerity.

And I most humbly beseech the Divine Majesty graciously to accept my weak endeavours therein to serve this Church, and stir up every Member of it with hearty love, to offer up themselves to him in its *Publick Service*. Which so gravely and pathetically expresses the sense of pious hearts at the holy Communion; that these private Prayers which I have composed to wait upon it, can only serve to excite those who will make use of them, to joyn with more fervour in the *Common Devotions*: and to continue those holy dispositions, which they declare to be in their hearts, if they sincerely unite them with these words, * *And*

* *In the Pray. here we offer and present unto*
er after the thee, O Lord, our Selves, our
Communion. Souls and Bodies, to be a rea-
sonable, holy and lively Sa-
cristice unto thee.

Which

Which that we may ever be; we cannot, in a few words, better implore the Divine assistance, than in those of that incomparable Prayer at the end of our Communion-Service.

PRevent us, O Lord, in all our doings with thy most gracious favour; and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

T H E E N D.

17. And that we may even be able to
 not, in a few words, point out the
 living spirit, then in the
 manner of it, it is at the end of the
 column, 3-1-10, 1-1-10, 1-1-10.

P. 17. And that we may even be able to
 not, in a few words, point out the
 living spirit, then in the
 manner of it, it is at the end of the
 column, 3-1-10, 1-1-10, 1-1-10.

THE END

ADP

ADDITIONAL
PRAYERS.

By the same AUTHOR.

ADDITIONAL
PRAYERS

By the same Author.

Postscript.

HAVING recommended it as a profitable exercise, to meditate daily, the rest of the Month after the Communion, upon some one thing that was eminent in our Lord at or about his Passion: I have since thought it would be useful to compose some Prayers suitable to those particular subjects which I have mentioned in the foregoing Discourse.

Accordingly I have here added *Twelve*, one for every
V 3 Month,

Month, which the devout Reader (who pleases to make use of these helps) may either conclude, or excite his Meditation withal, as he finds it most convenient. Only let me desire him to ponder them, and speak them with deliberation: not going too fast, but pausing a while, especially where he is most affected. That he may in time imprint on his heart the lively image of our Saviours *Humility, Charity, Meekness, Patience*, and all the other *Vertues*, which his desires are here directed to pursue.

I.

A Prayer for Humility.

I Fall down before thee, O Lord, the King of the World, adoring and worshipping with fear and reverence thy incomprehensible Majesty. As I am thy Creature, I ought in all humility to approach thee; and to acknowledge, with a deep sense of my poverty, that I have nothing but what I have received from thee. If I were in innocence and perfect soundness, as thou madest us at the first; the lowliest prostrations of mind and body would become me. But when I consider that I am an offender against thy Sovereign Authority, I can find no posture vile enough, wherein to present my self unto thee. O the mischief that we have done our selves by turning our backs upon thee! which makes us now not know how to behave our selves before thee.

I admire, praise and extol thy infinite condescension to us in Christ Jesus, by
 V 4 whom

whom thou hast invited, nay beseeched us to return to thee; and declared thy self well satisfied, if our hearty sorrow for what is past, be but accompanied with an unfeigned submission and dutiful behaviour to thee for the time to come.

And that is the most earnest desire of my soul, O Lord, to live in such a lively sense of my entire dependance on thy bounty, and of my unworthiness to enjoy the least of those blessings which it hath bestowed on me, and of the weakness of my body, and the narrowness of my mind; that I may never be puffed up with a vain opinion of my self, nor offer to lift up my will above thine, nor presume to abuse any of the good things thou allowest me, nor despise my Brethren, nor refuse any employment to which thy Providence assigns me, much less to forget to render to thee perpetually most thankful acknowledgments and hearty service to the utmost of my power. But as I am nothing without thee, so I may be nothing in mine own eyes; and daily endeavour in the condition wherein I am or shall hereafter be, to employ

A Prayer for Humility. 441

employ all the talents thou hast lent me to thy glory and honour, not my own: acknowledging when I have done all I can, that I am but an unprofitable servant, and have done no more than was my duty to do. Preserve in my mind, for that end, a constant and dear remembrance of the Lord Jesus; that I may delight to tread in the steps of his humility, and study to be endued abundantly with the very same Spirit that was in him. Settle in my heart a serious and strong sense of the glory to which Jesus is advanced, by humbling himself even unto the death: that I may never seek great things to my self in this life, nor be ambitious of the praise of men, nor use any of the gifts thou bestowest on me to the discouragement of my Neighbour, or the trouble of Christian Society: But with true modesty and lowliness of mind I may ever seek the profit and peace of all. Being respectful and obedient to my Superiors; courteous among my equals; condescending to men of low estate; and giving all the praise back again to thee: who art able to promote thy Worshipers and obedient Servants to a Crown

440 *A Prayer for Humility.*

of life and immortal happiness. I rely on thy gracious Promise, that *He who humbleth himself shall be exalted*: and hope, whatever my portion is here below, that thou wilt count me worthy of that World and of the Resurrection of the Dead.

I am sensible, O Lord, how unable I am to perform or attain such great things without thy aid, for which I humbly look up unto Heaven: distrusting my self, and confiding wholly in the power of the Lord Jesus; who is present, I believe, by his holy Spirit to all those who place their strength and sufficiency in his Almighty Grace.

The Grace of our Lord Jesus Christ be with me now and always. *Amen.*

II.

A Prayer for Charity.

I Adore, O most High and Holy One who inhabitest Eternity, thine infinite Wisdom, Power, Goodness, and all the rest of thy glorious Perfections. The Heaven of Heavens cannot contain thee; much less canst thou be comprehended by the most enlarged thoughts of our shallow minds: and yet thy Greatness and Majesty doth not despise us thy poor Creatures; but gives us leave and encourages us to come into thy presence; yea forcibly draws us many times towards thee, and makes us attend to thy kindness in those inestimable blessings thou designest for us. O how much are we indebted to thee for this extraordinary grace and favour! which comforts my heart when I am astonished at thy Greatness; and emboldens me notwithstanding, because thou art great in Goodness and Mercy. I rejoyce to think of the greatness of thy Power to protect and assist me; the greatness of thy Boun-
ty

444 *A Prayer for Charity.*

ty to supply and relieve me; the greatness of thy Wisdom to guide and govern me; and the greatness of thy fatherly compassions to bear with my weaknesses, pardon my follies, pity my miseries, and reward my small services and sufferings for thy sake. O how amiable is this sight, which thou hast now given me of thy Majesty? and there are visible tokens of thy great love to us continually before mine eyes, which are innumerable: especially those in Christ Jesus, the Son of thy love. I ought to love thee with the greatest passion. I cannot but say, and heartily desire; O that I could love thee according to thine excellent Goodness! O that I could love thee according as thou hast loved us! But, alas! I am so far from this height of devout affection to thee, that I am sometime ready to sigh in much dejection of spirit and say; O that I did but love thee so well as my self! so well as I do other things! though thou justly expectest I should love even my Neighbour as my self; from whom I never received such benefits, as I do from thee continually. I am ashamed of my self, and blush to cast mine eyes towards thee.

Thy;

A Prayer for Charity. 441

Thy great Goodness only gives me hope,
 that by thinking of it daily, I shall love
 thee with all my heart, and soul, and
 strength; and my Neighbour as my self.
 I feel my Soul touched with ardent de-
 sire to be more like thee in doing good.
 And therefore most humbly beseech
 thee to present thy self continually be-
 fore me, and to preserve in my mind a
 lively sense of thy great charity in Christ
 Jesus: whereby I may be
 powerfully moved to put *1 Tim. 6. 18.*
on bowels of mercy, to be ten-
der-hearted, rich in good works, ready to di-
tribute and willing to communicate, ac-
 cording to the ability which thou hast gi-
 ven me. I desire no greater treasure than
 abundance of this charity,
 which beareth all things, be- *1 Cor. 13.*
 lieveth all things, hopeth all *7.*
 things, endureth all things;
 disposing me always to fol- *Rom. 14. 19.*
 low after the things which
 make for peace, and things wherewith I may
 edifie others. Inspire me more and more
 with this excellent Spirit, which never
 faileth: but after it hath made me hap-
 py here, will lead me to a state of per-
 fect love and friendship in the other
 world,

world, together with Christ
 Ephes. 1. 3, 4. Jesus. Blessed be God, who
 hath chose us in him, that we
 should be holy and without blame before him
 in love. Go on, good Lord, to finish
 what is begun; and touch my heart with
 such a delightful sense of thy Grace to
 me, that my love may abound
 Phil. 1. 9, 10, yet more and more in know-
 ledge, and in all judgment;
 II. that I may approve things that
 are excellent; that I may be sincere and
 without offence till the day of Christ; being
 filled with the fruits of righteousness which are
 by Jesus Christ, unto thy praise and glory.
 Amen.

III.

A Prayer for Meekness.

O Eternal God; who hast all perfecti-
 ons necessarily in thy self, and canst
 not but be what thou art. We are all
 poor things, that wholly depend on thee;
 having no higher perfection than to
 know and acknowledge thee to be the
 Author of all good; to praise thee; to
 bless thee, and humbly devote our selves
 to thy obedience. I see thy Greatness
 and Majesty in all thy works of wonder;
 I acknowledge the Wisdom of thy Go-
 vernment; the Holiness and Goodness
 of all thy Laws; the Riches of thy Grace
 in thy precious Promises; thy Faithful-
 ness and Truth in the performance of
 them; and thy unwearied, long-suffer-
 ing Kindness in all thy intreaties and be-
 seechings that we would be thine; and
 do that which we ought to be forward of
 our selves to do. I can never speak good
 enough of thy Name, which is exalted
 far above all praise. But the more I speak
 of thee, the worse I make my self; who
 have

have so little admired, esteemed, loved and imitated thee; who alone art worthy of all the honour, glory and service, that I and all Creatures can render to thee. O how marvellous is thy loving kindness, which bears with such senseless and ungrateful Creatures as we are! But thy kindness is more than marvellous; having sent thy Son to seek and to save us when we were lost; and with much clemency and long-suffering to attend upon us, and wait to be gracious to us, even when we are regardless of so great love. I had not been now alive, much less in the possession of such innumerable good things as both Soul and Body are blessed withal; if thou hadst not in much compassion passed by my folly, and still continued to spare me, and not to deal with me in thine anger and heavy displeasure. I most heartily thank thee, O Father of mercies, for this thy singular indulgence: And offer up my self to be conformed unto thee in goodness, patience, and long-suffering towards others. Hold before mine eyes continually the meekness and gentleness of Christ Jesus my Lord; that admiring the calm and quiet disposition of his Spirit, I may learn of him
to

A Prayer for Meekness. 44

to shew all meekness unto all men. Tit. 3. 2.

For which end I desire to increase and grow continually in the Humility and Charity, of which he hath also given us so rare an example. That remembering the weakness of my own nature, and thy most tender forbearing mercy towards me, I may be the more disposed to bear with the infirmities of my Neighbours; and not be easily provoked, nor behave myself unseemly: But out of a good conversation shew forth my works with meekness of wisdom. 1 Cor. 13. 5. James 3. 13. And since I am exposed to such a world of temptations, excite me, O Lord, to the greater watchfulness over my spirit: that whatsoever sudden passion may arise there, it may never proceed to rage and fury, much less to brawling and reviling. But defend me through an awful sense of thy gracious presence with me, from grieving thy holy Spirit, by any bitterness, or wrath, or anger, or clamour, or evil speaking, and malice. Ephes. 4. 31. And fill me so with all the fruits of the Spirit, with love, joy, peace,

peace, long-suffering, gentleness, goodness, temperance and faith, that I may be an honour to my Religion: and find rest to my soul at present, and at last enter into the eternal rest and refreshment prepared for thy people, through Christ Jesus.

Amen.

IV.

IV.

A Prayer for Patience.

O Father of Mercies, and God of all Comforts; who to all thy other benefits wherewith thou continually loadest us, hast bestowed upon us the Gospel of thy Grace: that we through *patience and comfort of the holy Scriptures might have hope.* Rom. 15. 4.

Accept of the humble and thankful acknowledgments which I make to thy divine Goodness, for this riches of mercy in Christ Jesus: who was pleased for our sake to humble himself to the death, even the death of the Cross; and with great patience to suffer the sharpest pains and agonies, with many reproaches and contradictions of sinners. And when he was *oppressed and afflicted* and blasphemed, yet silently endured: being brought

as a Lamb to the slaughter, Isai. 53. 7: and as a Sheep before the

shearer is dumb, so opened he not his mouth. I praise and magnifie with all my soul, his wonderful love to us, and his perfect subjection

452 *A Prayer for Patience.*

subjection to thee : beseeching thee to fix in my heart such an ardent love to his blessed Memory, and such an high admiration of his glorious example : that I may be inspired thereby with Christian resolution to follow after him in all the paths of humble, meek, and patient virtue. O that I may feel my self pressed by the mighty power of that love, not only to be a doer of thy

1 Pet. 2. 19. will, but for conscience towards thee my God, to endure grief, suffering wrongfully ;

Heb. 12. 1, 2. and to run with patience the whole race that is set before us : looking unto Jesus the Author and finisher of our faith ; who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. Preserve in me such a reverence towards

Verf. 5. 9. thee, the Father of Spirits, that I may neither despise nor faint under, thy corrections : But though thou bringest me into great and sore troubles, I may still be

Rom. 8. 2, 3, in subjection to thee, and live in hope of that immortal glory.

4. And not only so, but I may
rejoyce,

A Prayer for Patience. 453

rejoyce; and glory also in tribulations for Christ's sake, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed.

And whatsoever the cross be, which lies in my way to Heaven, O that I may never turn aside, in the least, from thee to avoid it: but take it up willingly, and bear it as long as thou pleasest; without murmuring or repining, and with some courage and chearfulness of spirit. And as for the common miseries of this life, endue my spirit with such principles of wisdom, and help me to preserve it in such innocence, clearness and integrity, that it may be able to sustain my infirmity; and whatsoever sicknesses, or pains, or other bodily calamities befall me, I may receive them and bear them with an equal and constant mind:

knowing that as we receive Job 2. 10.
good from thy hand, we
ought in reason to receive 1 Thess. 5.
evil; and in every thing to 18.
give thanks, which is thy
will concerning us in Christ Jesus.

O blessed Lord, lead me whither thou
 plearest, I will follow thee without com-
 plaint. I submit to thy Orders; I revere
 thy Wisdom; I trust my self with
 thy Goodness; I depend upon thy Al-
 mighty power; I rely on thy Promises:
 beseeching thee to support
 me, till *Patience* having its
 perfect working in me, I may
 be perfect, and active, waiting nothing. I
 know the time is but short, and that thou
 hast prepared long joys to recompense
 our momentary sorrows; help me there-
 fore always to possess my soul
 in patience at present, (gi-
 ving thanks for the hope we
 have as an anchor of the soul
 both sure and steadfast) that
 so I may at last, after I
 have done thy will, O God,
 inherit the promise. Amen. Amen.

V.

For Love to this Holy Communion.

O Blessed Lord, who to all other acts of Grace and Mercy, which surpass all our thoughts; hast been pleased to add this great kindness of instituting and ordaining Holy Mysteries, as pledges of thy love, and for a continual remembrance of thy death and passion, till thy glorious appearing: I praise and magnifie thy wondrous Goodness; I acknowledge the Wisdom of thy love; I thank thee for thy most tender care of our salvation, and rejoyce in the power and Majesty which thou hast at the right hand of the Father, as the reward of thy humble obedience unto the death. I resolve, O Lord of life and glory, to follow thee in that obedience; and here submit my self again most willingly to all thy holy Commands: beseeching thee to inspire me with such a love to every one of them, that I may cleave unto them as my life and happiness. And since I have felt so often the power of
thy

436 *For love to this holy Commun.*

thy Love at that holy Feast which thou hast appointed, uniting my heart unto thee, exciting my obedience, and filling me with hope and heavenly joy in thee: O that I may be strongly inclined to do this for ever in honour of thee, and thankful remembrance of thy exceeding great charity in laying down thy life for us.

Thou hast said, *Ye are my*
John. 15. 14. friends, if ye do whatsoever
I command you. My heart

saith unto thee, Whatsoever thou commandest, Lord, will I do. Only dispose me, I beseech thee, to delight to do thy will, O Lord: and especially to commemorate thy dying Love with the most chearful devotion of a grateful heart. I am ashamed to remember such a Friend with cold, and dull, and listless affections; and therefore most earnestly desire thee always to represent thy loving kindness so lively to me, that I may feel my spirit moved to such hearty acknowledgments of it, as may make me offer up continually my soul and body, with the most ardent love to thy service. May it please thee to possess my mind with such a constant sense of my deep obligations to thee; that I may gladly receive
all

For love to this holy Commun. 457

all occasions to shew forth thy praise, and profess my self thy Servant, and renew my vows, and give thee thanks for all thy benefits, and glory in the assured hope I have of thy grace and mercy to eternal life. And O that the rest of my time in this world may pass away in purity, righteousness, charity and godliness: and that I may make a great increase in these and all other Christian virtues, by every new remembrance of thee, till I have perfected holiness in thy fear. That so I may feel my self to be thy friend, and rejoice more and more in an humble confidence that thou wilt never leave me nor forsake me: but in the end conduct me to feast with thee in the joys of everlasting love. *Amen.*

all occasions to show forth thy praise, and
 I promise my self the covenant, and renew
 my vows, and give thee thanks for all

VI.

A Prayer for Faith in God.

O Eternal God, the Sovereign of the
 World, the perfection of Beauty,
 the full and satisfying Good, the joy of
 all those that know thee and have hope
 in thee; who art always the same, and
 canst be nothing but what thou art, the
 infinitely wise, just and gracious: I cast
 down my self before thee in an humble
 sense, that I am beyond all expression
 beholden to thee. I received my very be-
 ing from thee, with all the comforts be-
 longing to it; and thou hast maintained
 and protected me in the enjoyment of
 them many years, even when I little
 thought of thy infinite bounty. Thou
 hast born with my follies with great pa-
 tience; and not only expected but in-
 vited and beseeched my return to the
 obedience I owe thee. O how marvel-
 lous is thy love in Christ Jesus, whom
 thou hast sent on this message to wretch-
 ed sinners? How many tokens and pled-
 ges have I received of thy Grace? and
 what

A Prayer for Faith in God. 459

what treasures of joy do I find laid up in thy great and precious Promises? I can do no less than make an oblation of my self, with an heart full of love and thankfulness to thee for the benefits thou hast already bestowed on me, and possessed with an entire trust and confidence in thee, for what thou shalt see good for me hereafter. I doubt not, O Lord, of thy merciful care and providence over me, of whose tender love I have had so great and long experience. I depend upon thy Word on which thou hast called me to hope, that thou wilt never leave me nor forsake me, but all things shall work together for good to those that love thee. I lay myself upon thy Almighty power, without which nothing can come to pass; and commit my self to thy unerring Wisdom, which disposes all things with the most excellent reason; and by the crosslest ways can conduct me to happiness. I put my self wholly into thy hands; with an humble faith in thy infinite mercies, trusting thee both with soul and body for ever. I wait on thee for thy gracious assistance to enable me faithfully to discharge

460 *A Prayer for Faith in God.*

charge my duty in every condition of
 life; that so when I leave the world I
 may be able to commend my spirit into
 thy hands, as my Saviour did, hoping
 for a blessed resurrection of my body,
 and that my soul shall enter into rest and
 peace, and at last receive a Crown of life.
 O ~~that~~ may feel the power of this Faith
 sweetly composing and quieting my spirit
 in all events; that I may
Psal. 112. 7. never be afraid of evil tidings;
 but my heart may be fixed tru-
 sting in thee, O Lord. Dispel all inor-
 dinate care and solicitude of mine for the
 things of this life; and settle in me
 such a firm perswasion that
84. 11. thou art a Sun and a Shield,
 and wilt give grace and glory,
 and withhold no good thing from them that
 walk uprightly, that my soul
25. 13. may dwell at ease, and I may
 never be distracted nor con-
 fused in my thoughts: but do my duty
 towards thee, with evenness, and con-
 stancy, and chearfulness of heart. Pre-
 serve me, O Lord, that I may never
 trust in robbery, or any un-
Psal. 62. 10. just and unlawfull courses;
 nor if riches increase ever set
 my

A Prayer for Faith in God. 464

my heart upon thee. Bear me up by thy
Almighty love; that in the worst of
times, I may rest in thee, and
wait patiently for thee; and ne- 37. 7. 8.
ver fret my self in any wise to do
evil. Thou hast been my help, 63. 7.
therefore I will still make thee
my refuge, and in the shadow
of thy wings will I rejoyce. My 33. 20.
soul waiteth for the Lord; he is
my help and my shield. My heart 21, 22.
shall rejoyce in him: because I
have trusted in his holy Name.
Let thy mercy, O Lord, be upon
me according as I hope in thee.
And keep me in perfect peace, Isai. 26.
whose mind is stayed on thee: be- 3.
cause I have trusted in thee.
Amen.

VII.

*A Prayer for Resignation to God's
will, and perfect Contentment
of Mind.*

O Lord; the Almighty Creator of the World, the most wise Governour of all things which thou hast made, and our most gracious and loving Father in the Lord Jesus; by whom thou hast abundantly declared thy good will to sinners, being desirous not only to receive them again into thy favour, but to bestow greater blessings on them than they could have challenged from thee, if they had remained in innocence and never offended thee. Thou designest us to no less happiness than eternal life; and hast laid the strongest obligations on us to mind our own welfare, having made our happiness so sure, that if we love our selves and will attend at all to our own good and satisfaction, we cannot be miserable. I acknowledge, O Lord, with all thankfulness this thy tender mercy, in ordering all things so by thy Son Jesus, that

that we cannot without the greatest negligence and inconsideration, and without a manifest force and contradiction to our own understanding, ruine and undo our immortal Souls. How much do I owe thee that thou hast been pleased to call me to the knowledge of thy Grace? that thou hast invited me by such precious Promises; drawn me so often and so powerfully by the motions of thy holy Spirit; and marvellously disposed and provoked me by many happy providences; only to do my self good, and seek my own eternal felicity. I see, O Lord, the strangeness and unusualness of thy Love: and am ashamed of my own backwardness and untowardness of spirit; that after all this I have so little mind to be happy, and am no more serious about that which so infinitely concerns me; and by thy Grace is made so easie to me. Be still so gracious, I most humbly beseech thee, as to touch my heart with such a lively sense of thy wonderful Goodness, as may perfectly subdue me to thy love and obedience; and make me absolutely surrender both soul and body to thee, of whose care and kindness I am so abundantly assured. O that I may know more feel-

464 *A Prayer for Contentment.*

ingly what a satisfaction it is, to be
 blessed of the Lord, which
 Psal. 133. made heaven and earth; to
 wait for thy salvation in
 Christ Jesus; to have thy holy Spirit for
 my Guide and Comforter; to be secure
 of thy good Providence here, and to live
 in hope of immortal glory
 Ephes. 3. 18. hereafter. *Strengthen me*
1 Cor. 12. 9. with might by thy Spirit in
knowing his inner man, that I may be
able to comprehend what is the breadth, and
length, and depth, and height, and to know
the love of Christ which passeth knowledge, till
I be filled with all the fulness of thee, my
God. That being full of Divine wisdom
 and knowledge, full of Faith, and Love,
 and Hope, and all the fruits of Righte-
 ousness; there may be no room for any
 trouble or disquiet in my heart: but with
 an equal mind and resigned will I may
 pass through all the changes and chances
 of this mortal life. I have frequently
 offered up and devoted my self unto thee;
 and here again I renew the surrender, de-
 livering up soul and body intirely to do
 and suffer thy holy will and pleasure. O
 preserve in my mind such an high esteem
 of thy infinite Wisdom and Goodness,
 that

A Prayer for Contentment. 469

that I may ever chearfully commit my self and all I have into thy hands, to be disposed of, as thou judgest most meet and convenient. And whatsoever thou art pleased to order for my portion, Lord, help me to be perfectly contented and well pleased with it, believing it to be the result of thine infinite understanding, and of thy fatherly care and tender mercy; and looking at those unseen enjoyments to which thou knowest best by what ways to conduct and lead me, all the time of my sojourning here in this world. Lift up my thoughts still higher and higher towards that holy place where the Lord Jesus is enthroned. Fix my mind stedfastly on that bliss, which he is gone to prepare for us; that I may feel it drawing my heart after him to follow his great example: and not only satisfying me in all conditions of life; but filling me with joy in believing, with joy unspeakable and full of glory. Unto thee, O Lord Jesus, I commend my self. I trust thee with my health, my estate, my friends and all I have. Allot what thou pleasest for us. Let it be unto us according to thy will. Not our will, but thy will be done. *Amen.*

VIII.

A Prayer for absolute Obedience to God.

O Most blessed God, the Fountain of all being and happiness; who canst as well not be, as not be the most excellent. The highest of our thoughts and conceptions fall infinitely below the greatness of thy perfections: But that little which we know of thee is the greatest satisfaction of our mind and understanding; and when we chuse thee, our wills are satisfied; and we cannot will any thing else but always to make this choice, to be governed by thy counsel, to be ruled by thy will, and to commit our selves to thy omnipotent Goodness. When we fear thee, and love thee, and trust our selves with thee, and intirely depend upon thee, and rejoyce in thy mercies; all our affections are contented, and there is no trouble nor disquiet in our heart. All that we are, is happy in thee: our bodies are better as well as our spirits,

A Prayer for Obedience. 467

Spirits, when we chearfully obey thee. Yea, the crosses and afflictions of this life turn to our profit, by the union of our wills with thine, and our stedfast adherence to thee. There is nothing that we can wish for more, than that we may always continue as our blessed Lord and Master did, in a constant love and absolute obedience to thee in all things. For thy will is the perfect rule of righteousness, being guided by the greatest reason and judgment; and the whole world declares it to be so ready to do good, that we cannot suspect the goodness of any of thy Commands. We must needs confess whatsoever befalls us, that thy service is perfect freedom; and the labours of Religion are the greatest pleasures; and our denial of our selves for thy sake is our gain and advantage; and our doing good to others, is doing our selves good; and our absolute resignation to thee, is the ease, the peace and the rest of our spirits. I hope, O Lord, that having so much reason to cleave unto thee, I shall never be so miserable as to forsake thee: but that my own sense and feeling, my frequent
profess

professions and protestations, my holy vows and resolutions, all the experience I have had of thy Goodness, and the many repeated tokens and pledges of thy grace and favour, will for ever tie me to thee, and make me wholly thine. Pour down upon me a more abundant portion of thy holy Spirit, that may make my thoughts more fixed upon heavenly things, my intentions more single and pure, my desires fewer and more reasonable, my hopes more spiritual and divine, the rest of my passions more subject and useful to me, and my whole conversation here in this world more sober, righteous and godly; such as becomes one who hath such excellent precepts, such precious promises, such noble hopes, and seeks, by patient continuance in well doing, for glory, honour and immortality. Endue me with such honesty and uprightness of heart, and with such resolution and constancy of spirit; that no temptation I meet withal in this life, may prevail with me to start aside from thy holy Commands. For which end possess me with a lively sense of better things; that I may not
judge

judge it necessary to my happiness to be rich, or great, or honourable, or enjoy all the pleasures and delights of the flesh: but I may feel my self so happy in the knowledge and love of thee, in likeness to thee, and full expectation of that blessed state to which thy Almighty Goodness can prefer me, and thou hast promised, who art the faithful and true, one day to dignify thy servants withal; that life is self may not be so dear unto me, as the doing of thy will revealed in Christ Jesus. I see the glory to which he is advanced by taking upon him the form of a servant, and becoming obedient unto death, even the death of the Cross. And I most heartily thank thee for making me *partaker of the heavenly calling*, to follow after him and tread in his steps: beseeching thee to enable me to walk worthy of thee who hast called me to thy Kingdom and Glory; considering the *Apostle and High-Priest* of our profession Christ Jesus, who was faithful to thee that appointedst him over thy House
and

476 A Prayer for Obedience.

and Family. That doing my duty impar-
tially towards thee and towards all men,
I may at last hear that com-
Mat. 23, 21. forttable voice, *Well done,*
good and faithful servant;
enter thou into the joy of thy Lord. Amen.

thy Almighty Goodness can pre-
sent, and thou hast promised, who art
the faithful and true, one day to dis-
tinguish thy servants withal; that this is
thy will may not be so dear unto me, as
the coming of my will revealed in
Christ Jesus: I see the glory to which
he is advanced by taking upon him
the form of a servant, and becoming
obedient unto death, even the death
of the cross. And I more heartily

III. I more heartily
thy servants, to follow
after him and tread in his steps; be-
holding thee to enable me to walk
worthy of thee who hast called me to
thy Kingdom and Glory.
thy faithful and faithful of our
Jesus Christ Jesus, who was faithful to
the end appointed him our King.

IX.

A Prayer for an heart to forgive our Enemies.

O Eternal God, in whom we live, and move and have our being; and from whose bounty we receive continually innumerable blessings; the smallest of which we are unworthy of. All thy Creatures tell us how good thou art, and call upon us to admire thee, to praise thee, to love and serve thee, with all our heart, and soul, and strength. Thou hast made abundance of them more particularly to serve us, and minister to our necessities: And they are all obedient to thy Word, and keep in the order and place wherein thou hast set them. We are the only disorderly Creatures, who have wantonly misused that liberty thou hast given us, and set up our wills above thine who art the Lord of Heaven and Earth. And yet, so infinite is thy mercy, thou hast not chastised our presumption as it deserved; but in much compassion sent thy dear Son;

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Son ; with the declaration of greater kindness to us than ever.

Rom. 5. 8. Herein thou hast commended thy love towards us, that while we were yet sinners, Christ died for us ; and not only reconciled us when we were enemies : but purchased for us the blessing of Friends, and Children, and Heirs of thy love. O the height of thy merciful kindness towards us ! O the exceeding riches of thy Grace, wherein thou hast abounded towards us in Christ Jesus ! I most thankfully acknowledge it ; I rejoyce in thy love which hath passed by so many offences : and desire to have such a lasting remembrance of it in my heart, as may bow my will to thy obedience ; and constrain me to imitate thy great Charity, in all the actions of love to thee, and to all men. It is the perfection of our Nature to be made like unto thee, in wisdom and goodness. And therefore I most heartily profess my self a Disciple of the ever blessed Jesus ; and think it the greatest honour to follow him, the Wisdom and Love of thee our heavenly Father : who mercifully healed one, that came to apprehend him ; and prayed :

A Prayer to forgive our Enemies. 473

prayed for his murderers;
and when he was reviled, re- 1 Pet. 2. 23.
viled not again; when he suf-
fered, did not threaten; but committed him-
self to him that judgeth righteously. O that
I may feel the power of his love so pos-
sessing my heart, that no enemies, per-
secutors, slanderers, revilers or injurious
persons, may be ever able to conquer
my love towards them. But I may still
bear a kind and tender heart to the most
enraged and provoking spirits: blessing
those that curse me; praying for those who
despitefully use me; returning courtesies
for affronts and injuries; bewailing their
sins, pitying their miseries, and ~~endea-~~
~~vouring to overcome evil with good.~~ Endue
me with such a wise, considering, and
sober spirit, that I may ever prefer the
example of my Lord and Master before
all the customs and fashions of this
world; enduring the mockeries, the
shame and the contempt which may be
cast upon me, for the following his for-
giveness and patience. Let nothing
move me from my constant affection to
his holy life; nor any power or opportu-
nity that is put into my hand,
tempt me to avenge my self, 1 Pet. 3. 9.
and

474 A Prayer to forgive our Enemies.

and to render evil for evil, or railing for railing: but contrainise blessing, knowing that I am therewith called, that I should inherit a blessing. And do thou, O God, to whom vengeance belongeth, pardon also & forgive those, by whom I suffer wrongfully. Deal not with them according to their sins, nor reward them according to their iniquities: But spare them, good Lord, spare them; and in the multitude of thy mercies pass by their offences, and deny them not the grace of repentance. That they may at last submit unto our Saviour, ceasing to do evil and learning to do well; and we may all together be monuments of thy mercy, and great examples of Christian virtue, and after we have passed our days in peace and concord here, live together in eternal love and friendship, with our Lord Jesus: To whom be glory, both now and for ever. Amen.

X.

A Prayer for Brotherly Kindness.

O God, who art good and who dost good; and hast loved us, the children of men, so much as not to think thine only begotten Son too great a gift to bestow upon us: in whom thou designest us the greatest happiness, having shown us the way to the most pleasant life here, and to eternal joys when we leave the world: I thank thee, with all my soul, for thy abundant Grace, and particularly that we are taught of thee our God to love one another. I rejoyce in the beginnings of that heavenly life, which I feel in my heart; and that I have tasted any of the consolation that is in Christ, of the comfort of love, of the fellowship of the Spirit, and have any bowels, any mercies and commiseration of others. It is the earnest desire of my soul that thy love may be perfected in me; that I may know thou

1 Thess. 4. 9.

Phil. 2. 1, 2.

1 Job. 4. 13.

dwestest

476 A Prayer for Brotherly Kindness.

*dwellst in me, and I in thee, because thou
hast given me of thy Spirit. Possess me, O
Lord, with such a full sense of thy infi-
nite charity towards us, that it may en-
large more and more the straitness and
narrowness of my spirit, and make room
for all Mankind in my hearty affection,
and I may desire, and seek, and delight
in their welfare and happiness. And
especially endue me with a most ardent
Charity towards all Christian people;
that I may love them as my Brethren,
and as Heirs together of the Grace of
life in Christ Jesus. And seeing thou
hast been pleased to love us so freely
and undeservedly, so abundantly and
with such an everlasting kindness, in-
spire me, I beseech thee,
1 Pet. 1. 22. with the like disposition,
that I may love my brethren
with a pure heart fervently.
1 Thess. 3. And the Lord make me to in-
12, 13. crease and abound in love to-
wards them and towards all
men, and to persevere and continue, not-
withstanding all discourage-
Gal. 5. 13. ments or ill requitals, to
serve them in love. To the end
my heart may be established unblameable in
holiness*

A Prayer for Brotherly Kindness. 477

holiness before thee our Father, at the witness-
ing of our Lord Jesus Christ with all his
Saints. Blessed by thy Divine Goodness,
which hath shown to us this most excel-
lent way; and disposed me to like it,
and love it, and walk in it. O incline
my heart to covet earnestly to excel in
this, to be a chearful follower
of thee my God, and still so Ephes. 5. 1,
walk in love, as Christ also hath 2.

loved us, and given himself for us,
an Offering and a Sacrifice to thee for
a sweet smelling savour. Free me perfect-
ly from all ill will, from envy, from self-
seeking, from anger, from evil speak-
ing, and all malice; that I may adorn
the Gospel of our Lord Jesus by living
in peace, and as I have oppor-
tunity doing good unto all men, Gal. 6. 10.
especially unto them who are of
the household of faith. And O that all
Christian people may be like
minded, having the same love, Phil. 2. 2, 3,
being of one accord and of one 4, 5.
mind: that nothing may be
done through strife or vain glory; and
there may be no schism in the
body of Christ: but the mem- 1 Cor. 12.
bers may have the same care 25.

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One of another; and in lowliness of mind each
may esteem others better than themselves, and
looking every man on his own things, but every
man also on the things of others.) O that this

1 Pet. 3. 8. **mind may be in us all, which**
was also in Christ Jesus: that

we may have compassion one
of another, love as brethren,

Ephes. 4. 3. **be pitiful, and courteous, con-**
sidering to keep the unity

of the Spirit in the band of peace. And
the God of love and peace be with us all.

Amen.

the Gospel of our Lord Jesus by living

in peace, and as I have spoken

many things unto you all here, Gal. 6. 10.

the household of faith. And O that all
Christian people may be like

mind, having the same love, Phil. 2. 2. 3.

being of one accord and of one
mind: that nothing may be

done through rivalry or vain glory; and

body of Christ: but the union
of love have the fruit of the

1 Cor. 12.

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XI.

A Prayer for Courage in the profession of Christianity.

O Lord of Heaven and Earth, who art every where the rest and peace, the refuge and security, the strength, help and salvation of all those who repose an holy trust and confidence in thee: for nothing, not death it self, can separate them from thee. I adore thy infinite love, which hath assumed our nature to such a nearness to thy own, and raised the Lord Jesus from the dead, and given him glory at thy right hand; that all his faithful followers might rest assured of thy eternal care of them, and that they ~~shall never perish, but~~ have everlasting life. Bless *John 3. 16.* blessed be thy Name for this glad tidings of great joy which raises our spirits above this world, and places them in quietness and safety amidst all the troubles and dangers of this life. I stand infinitely indebted to thee for this
revela-

480 *A Prayer for Courage.*

revelation thou hast made of thy good will to us in Christ Jesus, and for the glorious example that he

1 Tim. 6. 13. hath set us: who before Pon-

tius Pilate witnessed a good confession, and sealed thy

Acts 2. 26. truth with his blood, know-
ing that his flesh should rest in

hope, and that thou wouldst not suffer thy
holy One to see corruption. Grant I may

feel my self enlivened with the same Spi-
rit which was in our Head,

Heb. 2. 10. The Captain of our Salvation,
who made perfect through sufferings,

being faithful to him to the
death, and not doubting

that I shall receive a Crown of
life, he it is but reason that I should part

with all I have for him, and his righte-
ousness, who hath made himself so free-

ly a Sacrifice of inestimable value and
efficacy for us sinners. O that I could

do that cheerfully, which I am bound to
do in duty; being strength-

Coloss. 1. 11, ned with all might according
to his glorious power, unto all

patience and long suffering with
joyfulness; giving thanks to thee who hast

made us meet to be partakers of the inheri-
tance

sance of the Saints in light.

It is a faithful saying, I 2 Tim. 2. 11,
know, that if we be dead 12.

with him, we shall also live

with him: If we suffer, we shall also reign
with him: if we deny him, he will also deny
us. Defend me, O God, from so foul

a wickedness, as the thought of denying
my Lord and Master, and his holy Truth:

but keep me by thy power

through faith unto salvation; 1 Pet. 1. 5,

that the trial of my faith, 7.

being much more precious than

of gold that perisheth, though it be tried

with fire, may be found unto praise, and

honour and glory at the appearing of Jesus

Christ. Settle, confirm and strengthen

me in the Christian faith; that a steadfast

belief of thy precious Promises, a lively

hope in thee through the resurrection of

the Lord Jesus, may not only bear me

up with constancy and patience, under

shame, reproaches, loss of liberty and

goods: but inspire me with courage and

undaunted resolution in all dangers, even

in death it self. Fill and greaten my

mind with such a powerful sense of those

immortal joys, that nothing may appear

so dreadful here as to terrifie me from my

duty, or turn me aside from the paths of righteousness, charity, truth and piety: but *suffering according*

1 Pet. 4. 19. *to thy will, O God, I may commit the keeping of my soul*

to thee in well doing as unto a faithful Creator. And endue me, I beseech thee, with

such a perfect love to my Lord and Master Christ Jesus, as may

1 Joh. 4. 18. *cast out all base fear of suffering.* Fortifie my heart

with such a zealous affection to his Religion, that I

Phil. 1. 28. *may not be terrified by any adversaries, nor afraid of*

1 Pet. 3. 14, 15. *their threats, neither be troubled: but sanctifie thee, the*

Lord God, in my heart, not

Mat. 10. 28. *fearing those that can kill the body, but thee who canst destroy both soul and body in hell.*

Regard, O Lord, the supplications of thy Servant, who here hath made an oblation of himself wholly unto thee. And endue me with Christian prudence as well as courage; that I may be both as wise as a Serpent, and as innocent as a Dove; and never dishonour my Religion either
by

by rashness or by cowardise: but with a discreet zeal cleave unto truth and righteousness, saying boldly, *The Lord is my helper, and I will not fear what man shall do unto me.* In God have I put my trust, therefore shall I never be confounded. *Amen.* Heb. 13. 6.

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XII.

*A Prayer for a low esteem of all
worldly things.*

O Eternal God, the King of Kings
and the Lord of Lords; who ma-
dest the Heaven and the Earth and all
contained therein, by thy

*Isai. 40. 17. Almighty word, and before
whom all Nations are as no-*

thing, less than nothing and vanity. How
mean then and despicable should that lit-
tle portion of this earth which we enjoy
seem in our eyes, compared with thy love
and favour who art the absolute Sove-
rain Lord of all, and canst make thy
servants as happy as thou plearest? To
that very love we owe whatsoever we
have in it, and there is nothing we can
hope for, but from the same bounty;
which we ought therefore to admire, and
praise, and love and cleave unto above all
things which we receive from thence.
Our daily experience teaches us the weak-
ness and uncertainty of all our earthly
possessions; and that we our selves are
strangers

strangers before thee and so-
journers, as were all our fa-
thers; our days on the earth
being as a shadow, and there
is none abiding. All flesh is
grass, and all the goodness
thereof is as the flower of the
field. When thou wilt re-
buke, dost correct man for ini-
quity, thou makest his beauty
to consume away like a moth;
surely every man is vanity.
Thou only hast immortality.
With thee is the fountain of
life. And therefore, Lord,
what wait I for? my hope is
in thee, whose word abideth
for ever; and hath made us a promise of
immortal life, with thy self. O possess
my heart with a full belief of thy holy
word; and fix my thoughts and affecti-
ons upon those eternal goods, which
Christ Jesus hath already entred into the
possession of. Incline my
heart unto thy testimonies,
and not unto covetousness.
Turn away mine eyes from
beholding vanity: and quick-
en thou me in thy ways.

1 Chron. 29.
15.

Isai. 40. 6.

Psal. 39. 11.

1 Tim. 6. 16.

Psal. 36. 9.

39. 7.

Psal. 119.

36, 37.

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The Law of thy mouth, I
 know, is better than thou-
 sands of gold and silver. Help
 me therefore to seek for
 wisdom as for silver, and to
 search for her as for hid trea-
 sure: and make me alway
 to prefer her before Serpents
 and Thorns, and esteem
 riches nothing in comparison
 of her; to love her above health and beauty,
 to chuse to have her instead of light; for the
 light that comes from her, never goeth out.
 And since thou only givest
 wisdom, and out of thy mouth
 cometh knowledge and under-
 standing: O send her one of
 thy holy Heavens from the
 throne of thy glory, that being present she may
 labour with me, about I may know what is
 pleasing unto thee. O that
 Wisdom may enter into my
 heart, and knowledge become
 pleasant unto my soul; that
 discretion may preserve me, and understand-
 ing may keep me, to deliver me from the way
 of the evil man, and to lead me soberly in my
 doings. Let not the splendor of any thing
 in this world entice me to set my heart

too much on wealth and dignities, and the praise of men, whose breath is in their nostrils: much less for any of these to displease thee, by forsaking the ways of righteousness, mercy and piety; which make us thy friends, and advance us to a Kingdom. But settle in me such a high esteem of thy good will towards me, fill me with such an immoveable love to thee, and fix mine eyes so strongly on the brightness of that immortal Glory, which Christ hath brought to light by his Gospel; that it may obscure the most glittering temptations in this world, and place me out of the reach, or out of the danger of them. O make me so wise, as

not to *disquiet my self in vain, heaping up riches, and not knowing who shall gather them*: but to lay up treasures in Heaven, being rich in faith and in good works; *Laying up in store for my self a good foundation against time to come, that I may lay hold on eternal life.* Amen.

Psal. 39. 6.

1 Tim. 6. 10.

T H E E N D .

can much on wealth and dignities, and
the possibilities, whose breath is in their
nostrils: much less for any of these to
displease thee, by forsaking the ways of
righteousness, honesty and piety; which
make us the friends, and advance us to
a Kingdom. But little in me such a high
esteem of thy good will towards me, till
me with such an insupportable love to thee,
and fix mine eyes so strongly on the
brightness of that immortal Glory, which
Christ hath brought to light by his Go-
spel; that I may outlive the most grie-
vous temptations in this world, and
place me out of the reach, or out of the
danger of them. O make me so wise, as

not to appear any less in
thy eyes, by leaving thee, and
seeking up treasures in Heaven;
being rich in faith and in good works;
laying up in store for my-
self a good foundation against
the time to come, that I may lay
hold on eternal life. Amen.

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